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CURRICULUM ODYSSEY: FACILITATING AN INTERNATIONAL OLYMPIC EDUCATION PROJECT

by

Deanna Louise Binder

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Faculty of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of
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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled ***Curriculum Odyssey: Facilitating an International Olympic Education Project*** submitted by Deanna Louise Binder in partial fulfillment of the requirements for the degree of Doctor of Philosophy in **Secondary Education.**

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Date: January 24/2002

DEDICATION

For Alf

Whose gentle winds blew this odyssey home…

ABSTRACT

Traditionally, curriculum has been developed within national boundaries. Processes of globalization highlight concerns about transferring curriculum concepts and processes from one cultural context to another. In this inquiry, an international Olympic education project, based on a framework developed during an international conference in Kalavryta, Greece, offered an opportunity to facilitate the processes of cross-cultural curriculum collaboration.

The objective of the project, sponsored by the Athens Foundation for Olympic and Sport Education, was to produce an international Olympic education resource for teachers that would feature active learning experiences for children based on the values of the philosophy of Olympism. The development of the teacher's resource book was supervised by an International Steering Committee. Field tests were conducted in Australia, Brazil, China, South Africa and the United Kingdom. The results were presented during a conference to launch the resource book at Mt. Olympus, Greece in June 2000. Cross-cultural differences were observed in activities that focussed on the pursuit of individual excellence. Sport and the Olympic ideals, however, seemed to provide a context within which discussions of individual excellence could unfold.

The written inquiry is focussed on interpretation of the lived experiences of this project, and explores the question: How is it possible to responsibly facilitate cross-cultural collaboration on an international curriculum development project based on the philosophy of Olympism? *Odyssey* as metaphor signals the often conflicted and unpredictable nature of these experiences. Gadamer's (1989) ideas on how understanding is possible—that is through a dialectic between the past, future and present *horizons* of

the researcher—provide the philosophical foundation for the study. A framework for organizing hermeneutic, autobiographical inquiry was adapted from the method of *currere,* developed by Pinar and Grumet (1976). Within this four-phase framework, narratives help to evoke the emotions and ambience of the lived experiences.

The inquiry concludes by offering insights into the role of the curriculum specialist on an international project from within the context of Schwab's (1969, 1971, 1973, 1981) concept of "the practical." It suggests that Olympism, which emphasizes concepts such as fair play, participation in physical activity and multiculturalism, may present a useful transnational context (Gough, 2000) for the performance of local knowledge, values and traditions.

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CURRICULUM ODYSSEY:
FACILITATING AN INTERNATIONAL OLYMPIC EDUCATION PROJECT

CHAPTER ONE
MAPPING THE INQUIRY

> *...genuine theory always has a geography, that is, that it always arises out of specific concrete situations formulated by living persons who are attempting to answer or clarify real problems at the heart of their living.*
> (David G. Smith, 1997, p. 2)

International curriculum literature offers many comparative studies of educational characteristics between countries, but is bereft of studies which explore the actual processes whereby international curriculum projects evolve. Traditionally, curriculum has been developed within national boundaries. Globalization has meant that curriculum development (including document development, planning of implementation strategies and teacher education) often takes place outside national boundaries. With globalization of curriculum, a concern arises regarding the transference of curriculum concepts and processes from one cultural context to another. This problem also has ethical overtones in a post-colonial world that questions the ethics of transplanting Euro-American curricular models and practices, emphasizing individual excellence and active learning to other cultures. Pinar, et.al., (1995) observe that, "Debates are raging in many countries over the impact of imported curricular materials..." (p. 796).

In this inquiry, a specific concrete situation offered me an opportunity to explore a process of collaborative international curriculum development. The context for the current research was an initiative to develop an international resource for elementary school teachers based on the educational concepts of Pierre de Coubertin and the Olympic movement, a philosophy known as "Olympism" (Mueller, 2001). The project was initiated and lead by the president of the Foundation of Olympic and Sport

Education (FOSE) in Athens, Greece. Fieldwork included participation in three international planning conferences in Greece where delegates negotiated a theoretical framework. Following these conferences, I spent three months per year over three years researching and collaborating with the Foundation in the development of the curriculum resource. An International Steering Committee oversaw the development of the theoretical framework, the writing and review of various drafts, an international review, and classroom trials in six countries: Australia, Brazil, China, England, South Africa.

While immersed in the culture of Greece, and participating in the collaborative process in different geographical locations, I recorded and reflected upon the lived experiences of participating in this project. Data collection involved field notes and journal entries (reflective as well as technical), FOSE correspondence, curriculum documents and scholarly papers from other countries. Newspaper clippings and ongoing correspondence helped to highlight relevant themes (especially education, religion and politics) in the cross-cultural complexity that characterized educational fieldwork in Greece.

Traditional research projects usually map question and methodology before a project begins, and a review of the literature is usually carried out in advance of fieldwork to explore the "geography" of a research question. For fieldwork in another culture, ethnography is often the preferred methodology. This inquiry, however, like Homer's Odyssey, began in the middle of the story, in this case in the middle of the cultural complexity of the project. The research question evolved over time. Also, the focus was on curriculum development rather than on cultural description. Therefore, I decided on a methodology that would facilitate an exploration of the actual lived

experiences of being immersed in an international curriculum development project. It seemed appropriate, therefore, that this inquiry should unfold through the use of autobiography.

According to Pinar (1975a), curriculum is not only a study of design and implementation, it is the study of educational experience (p. 400). Pinar (in Graham, 1980) also suggests that autobiography as a methodology "permits access to valid sources of information that facilitate the recovery and inspection of ideas of great relevance to education and to the field of curriculum in particular (p. 16). Grumet (1980 in Pinar, 1999) observes that "we live curriculum before we describe it" (p. 24) and further that:

> the abstractions of primary experience presented in these autobiographical reflections are vulnerable to critical scrutiny. The writer can turn back upon her own texts and see there her own processes and biases of selection at work. It is here that curriculum as thought is revealed as the screen through which we pass curriculum as lived (p. 25)

Recovery of personal life experiences is a narrative process; it involves storytelling. As Denzin (1989) observes, however, "The use and the value of the biographical [autobiographical] method lies in its user's ability to capture, probe, and render understandable problematic experience" (p. 69). In this inquiry, experiences are "captured" in narratives that attempt to evoke the ambience, geography and emotions of an experience - in Bruner's (1984) words - the "images, feelings, sentiments, desires, thoughts and meanings known to the person whose life it is" (p. 7).

Probing these experiences and rendering them understandable is an interpretive process. Hans-Georg Gadamer's (1989) insights on how understanding is possible provide the philosophical orientation for reflection and interpretation of autobiographical

experience. Pinar and Grumet's (1976) framework for autobiographical inquiry in curriculum studies, a framework which they call *currere,* provides the theoretical structure within which a hermeneutical exploration of autobiographical experiences can unfold. *Currere* has been adapted to work within the rigour of hermeneutic inquiry.

In one sense, this dissertation becomes a type of map of the lived experiences of a curriculum journey. Charles Taylor (1992) offers a caution about the distortion that occurs when we try to "map" situated or embodied understandings (e.g., experiences). He suggests that "Maps or representations, by their very nature abstract from lived time and space," and suggests that:

> the difference in question may be illustrated by the gap separating our inarticulate familiarity with a certain environment (which enables us to make our way without hesitation) from the map that provides an explicit representation of this terrain. The practical ability exists only in its exercise, which unfolds in time and space. As you make your way around a familiar environment, the different locations and their inter-relations do not all impinge on you simultaneously. Your sense of them varies in function of where you are and where you are going. What is more, some relations never impinge on your consciousness at all. The route, and the relation of the landmarks, look quite different on the way out from how they appear on the way back; the way stations on the high road bear no relation to those on the low road. In practice, you make your way in and through time. The map, on the other hand, lays out everything simultaneously, relating each and every point, one to the other, without any discrimination whatsoever. (p. 180)

The creation of the map is also a time-based exercise. Nevertheless, maps are useful navigational tools. They are particularly useful with overlays where each overlay adds another layer of complexity to the definition of the terrain. In one sense each chapter of this inquiry is not only a stopping point on the odyssey, it is like an overlay of a map, adding certain kinds of details to the total picture.

The inquiry opens (Chapter Two: Entering the Scene) with a discussion of the circumstances of the research situation arising from the international conferences in

Greece, and out of which the inquiry question arose: How is it possible to responsibly facilitate cross-cultural collaboration on an international curriculum development project based on the philosophy of Olympism? This chapter also introduces the metaphor of odyssey, drawing an analogy between the unpredictable and confounded experiences of Odysseus trying to return home, and the unpredictable and confounded lived experiences of my three-year odyssey to collaborate on the development of an international curriculum resource.

Chapter Three: Finding the Way—Methodology, discusses hermeneutic inquiry and the framework of *currere* within which autobiographical experience will be explored. This chapter also introduces the roots, current status and concerns about autobiography as methodology, and explores the reasons why this methodology seemed appropriate for the current inquiry.

Chapter Four: Launching—Exploring the Question, introduces the strands of the research question: responsible facilitation and international curriculum development, and also the tensions of cultural difference and Olympism as context for curriculum that complicated the project. Gadamer (1989) suggests that "Understanding begins when something addresses us (p. 299). By exploring the tensions, I thus begin the hermeneutic process of interpreting and hopefully understanding about the experiences.

These tensions remained in the foreground during the four chapters of *currere* which follow. These chapters correspond to the four phases of *currere* described by Pinar and Gumet (1976), and establish a theoretical context for reflecting on my past, future and present *horizons* (Gadamer, 1989) within this autobiographical investigation. The fourth phase of *currere* (Synthesis) revisits the tensions and offers insights gained

from the processes of reflection and interpretation – that is of coming to understanding – of the lived experiences of the project.

Chapter Nine: Home to Ithaca—Return to the Self, returns the inquiry to its autobiographical focus. This concluding chapter explores the challenges of the research and writing process, comments on methodology and on odyssey as a metaphor for personal transformation.

Because of the complexity of the international project, the scope of the literature review in this inquiry was broad and diverse. Insights from this literature review informed the reflective and interpretive process at all phases of the research and writing. As Ely et.al. (1997) point out, qualitative research is enriched when theory is used to enhance interpretation and understanding, as well as to frame a research project. Thus insights from the literature have been integrated in this inquiry wherever they offer meaning or explanation for the autobiographical account.

For example, with respect to responsible facilitation, Gadamer's (1989) idea of the "fusing of horizons" was helpful in understanding the dynamics of collaborative, cross-cultural curriculum work, and seemed to be particularly applicable in understanding the dynamics of the daily discussions with my collaborators that are recorded in my journals. In reflecting on my role and experiences as I attempted to responsibly facilitate the processes of curriculum development, I found Schwab's (1973) discussion of the "practical", and in particular his description of the role of the curriculum specialist helpful.

The classroom trials of the curriculum resource concluded a cycle of experiences in a cross-cultural curriculum development project that included concept development,

design and classroom application. The insights from the data of these trials highlighted the value of exploring the concept of curriculum from the perspective of the lived experiences of the people who are involved at all stages of the cycle. For example, teachers' comments following the classroom trials seemed to suggest that in spite of the origin of Olympism as a Euro-American concept, curriculum materials based on Olympic values such as fair play could be adapted by teachers for use in diverse cultural contexts. Cultural difference was most apparent with respect to the response of classroom teachers to the concept of individual achievement. The responses of reviewers and teachers to materials stressing individual achievement were consistent with the literature that suggests that concepts of self and the pursuit of excellence by individuals varies among cultures. However, it seemed that there was no such reluctance when it came to achievement in sports and games.

Insights such as these emerge from the webs of reflection based on my autobiographical accounts. Thus this inquiry highlights not only implications for global collaborative curriculum work in what Homi Bhabha (1991) describes as that "third space," but also the story of personal transformation.

CHAPTER TWO
ENTERING THE SCENE

Sing to me of the man, Muse, the man of twists and turns
driven time and again off course…
Homer, *The Odyssey*

Today, sailors have the benefit of detailed maps and charts of every major waterway. They have weather reports and satellite navigation systems. In the days of Homer's *Odyssey,* safe marine travel took place at the whim the gods, specifically Poseidon, who was no friend of Odysseus. So for twenty years Poseidon confused the winds and the weather, blowing Odysseus, who was trying to return home from his battles in Troy, time and again off course—into unknown waters, onto strange and distant shores, and into the homelands of strangers, some friendly, some decidedly unfriendly. Odysseus truly was, in this case, "a plaything of the gods." (Plato, *Laws 644d-e*).

This inquiry, focussed on the global voyage of an international curriculum initiative, also lacked accurate charts, weather reports or celestial navigation. It began as an *orama* (dream) in the imagination of a visionary Greek, the President of the Foundation of Olympic and Sport Education, and unfolded as a complicated cross-cultural collaboration in places imbued with the mythological, historical and cultural traditions of Greece - Ancient Olympia, in the province of Elis, Kalavryta in the mountains of the Peloponnese, and Naoussa in the mountains of Macedonia. Its main port was the office of the Foundation of Olympic and Sport Education (FOSE) in Athens, Greece; segments of the story also took place in Barcelona, Spain and in Berlin, Germany. On every leg of the journey there were obstacles and barriers that impeded progress. Thus *The Odyssey* seems to provide an appropriate mythological backdrop for

the events of this inquiry. It is a story filled with characters of Odyssean stature: Odysseus is there, that man of "twists and turns" who talks his way out of many of his most threatening adventures (Atchity, 1996, p. 12); Poseidon (by whose power Odysseus is blown hither and thither) is there; Athena—the wise, and Aphrodite—the beautiful stand by Odysseus' side. As in Homer's story, there are also winds that blow this inquiry in many directions over the course of six years.

Homer's *Odyssey* begins in the middle of the story with a summit of the gods on Mt. Olympus. They are deciding the fate of Odysseus. Poseidon is absent from the conference and Athena, Odysseus' immortal champion, convinces Zeus to let him return home.

> *Sing to me of the man, Muse, the man of twists and turns*
> *driven time and again off course, once he had plundered the hallowed heights of Troy.*
> *Many cities of men he saw and learned their minds,*
> *many pains he suffered, heartsick on the open sea,*
> *fighting to save his life and bring his comrades home.*
> *But he could not save them from disaster, hard as he strove—*
> *the recklessness of their own ways destroyed them all,*
> *the blind fools, they devoured the cattle of the Sun*
> *and the Sungod blotted out the day of their return.*
> *Launch out on his story, Muse, daughter of Zeus,*
> *start from where you will—sing for our time too.*
>
> Homer, *The Odyssey*

There is a danger in using *The Odyssey* as a metaphor in this inquiry. Travel metaphors, apart from being much overused, "banal" is what Abbeele (1992) calls them, allude to the exciting and interesting pastime of people of means and leisure who visit what are "landscapes of constraint" for many others (Pile and Thrift, 1995, p. 19). The traveller can always return to home and comfort. In using "odyssey" as metaphor, I stand in the full glare of these cautionary comments. If, however, "genuine theory has a

geography" (David Smith, 1997, p. 2), then the geography, places and concrete situations of a study in international curriculum development need to be foregrounded. Smith writes:

> Pedagogy of place, then, is a reminder that as a species we require a ground (Latin, *humus*< human), a connection, even in exile, to places on the earth. This is not a romantic notion when place is understood pedagogically, because it is precisely the difficulty of living in a specific place, with specific people, under specific conditions that inspires the need for reflection and a deepening of our understanding of what we truly need to live. (p. 2)

The sense of place for this inquiry, like the *Odyssey,* is also Greece, a sun-blasted land of rock, and mountain and sea. Experiences in Greece were usually mini-adventures in locations imbued with the ambience of modern and ancient Greek history and mythology. These locations ground my inquiry as I attempt to interpret the experiences of living in specific places, with specific people, under specific conditions.

Beginning in the middle—the Kalavryta curriculum framework

The place where I enter this inquiry is Kalavryta, site of the Third Conference sponsored by the Foundation of Olympic and Sport Education of Athens, Greece. The theme for the conference was "The Introduction of Olympic and Sports Education in Schools."

Narrative (based on journal entry, August 24, 1997)

> KALAVRYTA—This little town perches high on a mountainside in the Greek Peloponnese. Near the town is a monastery, site of the meeting where a small group of Greek patriots in 1821 ignited the Greek war of independence from Turkey. It is also the site of one of the most gruesome stories of World War II. One afternoon the delegates of the conference are driven to the curve of the hillside above the town. Facing the white cross, we listen as the mayor of the town narrates the story of the afternoon in 1944 when 1300 of the men and boys of the town were marched up to the hillside and machine-gunned by German soldiers. When the soldiers had

> gone, the women slipped up the bloody slope to find their loved ones among a tumbled mass of legs and arms. One of the boys was only twelve. It is a gruesome image. Unforgettable really. I wonder how the German delegate with us, who lays a wreath, is feeling. "Building a better and more peaceful world..." is one of the Olympic ideas that this conference would like to enshrine in a curriculum project. Standing on this site in Kalavryta, with the knowledge that similar events are still taking place in the war-torn regions of the rest of the world, fuels a sense of urgency and, perhaps, a recommitment to the Olympic ideals.

The vision for an international educational initiative based on the ideals of Olympism was first made public in 1994 during a speech by the past president of the Greek Olympic Committee, a man of Odyssean-like persistence, who will be referred to throughout as the President. He addressed an audience assembled in Athens to celebrate the centenary of the first meeting of the International Olympic Committee in 1894.

> Noble guests of our country and from abroad, and dear compatriots, today we enter the second centennial...The Olympic Games that are held every four years, enjoying general recognition, have a special sense and symbolism, and definitely constitute the fairest and most peaceful coexistence of the whole world. Let us then dedicate the second centennial to the children, to the Olympic and Sporting Education...Let the Olympic and Sporting messages be codified and taught since Nursery school, if possible, and let the children of the whole world receive them. (The President, excerpt from a speech at the Celebration of the Centennial of the Olympic Games, Athens, April 6, 1996)

He pursued his vision by organizing three meetings of international educators and sport history specialists to help him

> take on the task of conveying throughout the world the Olympic messages and communicating the profound social significance of sport, in an effort to shape 'fair and virtuous' people, so fervently longed for by humanity…Let these messages imbue children, the "stars" of our world. Let them permeate, in a systematized and scientifically grounded form, Primary School students in the first place. Let children assume a leading role so as to create the "Youth Republic" envisioned by the man who restored the Olympic Games, Baron Pierre de Coubertin. (The President, private correspondence, November 4, 1997)

Pierre de Coubertin was a French educational reformer who, over a period of time from 1894 until 1935 (Müller, 2000) gradually articulated the collection of reformist

educational ideas that became known as Olympism. He founded the International Olympic Committee and the Olympic Games in order to promote his educational reforms. According to the *Olympic Charter* (2001) of the International Olympic Committee—the organization which continues to supervise all aspects of the activities of the Olympic movement—Olympism is

> a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example, and respect for universal fundamental ethical principles. (International Olympic Committee, 1998, p. 10)

Norbert Müller (2000), perhaps the leading scholar of de Coubertin, identifies five pedagogical features of an "Olympic education" based on de Coubertin's philosophy:

- The concept of a harmonious development of the whole human being;
- The idea of striving for human perfection through high performance;
- Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfil those obligations;
- The concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals;
- The promotion of moves towards emancipation in and through sport. (pp. 528-529)

The President seemed to be convinced that these ideals needed to become a part of all elementary school curricula, that through participation in sport and physical activity every child would have the opportunity to learn and develop appropriate behaviours and values. He began by organizing an exploratory conference on the premises of the International Olympic Academy in Ancient Olympia in August 1996. I received an invitation to that first conference because of my previous involvement in the Calgary 1988 Olympic Winter Games educational programs. I was then invited to a second conference in January 1997, in the President's home town of Naoussa. Kalavryta was the

site of the third conference during which the President pursued his vision (see Appendix A— Events and Activities of the FOSE Project).

In Kalavryta, delegates approved a framework for a teacher's resource book that became the basis for this study and for the subsequent question about how it would be possible to facilitate the development of an international curriculum based on Olympism from within the context of cultural difference. The Kalavryta framework included a Preamble of four assumptions and five Basic Objectives for an Olympic Education program. The four assumptions were worded as follows:

- We believe that integrating Olympic ideals in a system of education is an effective pedagogical method, and will be readily accepted by the participating youth.
- We consider Olympic education to be an important component of global education, and that it supports the human desire to live in a peaceful world.
- We understand Olympic education to be part of general education, meeting the needs of school systems by means of the potential of sport, in accordance with the values of Olympism and humanism.
- The Olympic Games, physical activity and sport, when in accordance with the Olympic philosophical fundamentals, are an integral but not the sole constituent of Olympic education.

The basic objectives were preambled by the following statement: "The basic objectives of Olympic education will contribute to the development of the human personality and of society," and included the following objectives:

Activities in an Olympic Education program will:

1. Enrich the human personality through physical activity and sport, blended with culture, and understood as lifelong experience.
2. Develop a sense of human solidarity, tolerance and mutual respect associated with fair play.
3. Encourage peace, mutual understanding, respect for different cultures, protection of the environment, basic human values and concerns, according to regional and national requirements.
4. Encourage excellence and achievement in accordance with fundamental Olympic ideals.
5. Develop a sense of the continuity of human civilization as explored through ancient and modern Olympic history. (Proceedings of the second ('B')

Preliminary Conference for the Introduction of Olympic and Sports Education in Schools, p. 3)

Each of these basic objectives then became the focus for a theme in a proposed educational program:

A. Theme One: Encouraging Participation in Physical Activity
B. Theme Two: Teaching Tolerance, Mutual Respect, Understanding and Fair Play
C. Theme Three: Teaching Multicultural and Global Education
D. Theme Four: Helping Students Develop Personal Excellence and Self-Esteem
E. Theme Five: Creating Awareness of Human Continuity Through the Teaching of Ancient and Modern Olympic Games

Although forty delegates from eighteen countries, speaking thirteen different languages, attended the third conference in Kalavryta, most of the participants represented Euro-American educational traditions. Participants included leaders of several international physical education organizations and the manager of the Associated Schools Project of the United Nations Educational, Scientific and Cultural Organization (UNESCO). Most participants had international education networks and experience in working on international physical education initiatives. Thus the Kalavryta Conference framework for an Olympic education program represented a complex amalgam of linguistic, cultural and pedagogical traditions, but predominantly Euro-American.

The setting and cultural backdrop for the Kalavryta Conference, a religious centre high in the hills of the Peloponnese, imbued the discussions of Olympism with Greek historical and cultural ambience. There is a seductiveness in Greece as a destination, and in the lure of the Olympics. Like the sirens' song of Homer's *Odyssey,* the Olympic lure is lovely, exciting—filled with beautiful people, foreign places and emotional events. The lure is, however, also dangerous. On the island of the sirens are the bones of many sailors who could not resist the temptation of the song.

In Kalavryta, although there were thirteen languages represented by participants to the conference, the languages of the conference were English and Greek. This diverse group, many of whom spoke English as a second language, and spoke no Greek, had the responsibility of trying to come to a consensus on a world-wide educational initiative, based on the principles of Olympism. My journal entries documented the difficulty of the discussions on the curriculum framework, and highlighted the prevalence of cultural differences and conflicting personal expectations among participants with respect to their understanding of pedagogy and of the purpose of the curriculum document. When I reflect on the wording of sections of the Kalavryta framework, I realize that participants must have had different interpretations for phrases like: "effective pedagogical method," "global education," "potential of sport," "in accordance with the values of Olympism," "humanism," and "Olympic philosophical fundamentals."

Those delegates for whom subject matter was a priority, and these included representatives from very centralized educational systems such as Greece, and professors from disciplines other than education (for example, historians), expected a textbook incorporating lectures by prominent specialists. The President indicated that he intended to produce a "core document" to be delivered as a "file" to the United Nations for world-wide implementation. Educators from Northern Europe and North America seemed to support a concept for a teacher's activity manual that would have a much more flexible format. To accommodate the apparent differences of opinion on the format of the final product, delegates agreed to add a list of general comments to the curriculum framework:

- Younger children are inspired by the symbolism, images, pictures, colour, ceremonies, and stories of an Olympic education program.

- Children learn better from activity and experience than from textbooks and lectures.
- Olympic education programs should emphasize fun, play and experiential activities.
- To be successful, Olympic education programs need to help teachers meet their obligations to teach the prescribed curricula of their various educational systems.
- Mini-Olympic sport programs are an important component of many Olympic education programs.
- Teachers from many different disciplines can integrate Olympic education principles and activities in their programs, e.g., art, literature, history/geography, English, sciences.
- Strategies to teach fair play within the context of games and physical activity are important for achieving the values and attitudes of fair play.
- Coaches should be an important target audience for Olympic education materials.
- Olympic education programs should encourage coaches, athletes, parents, etc. to model appropriate behaviours.
- Television and other media messages could be an important tool for an Olympic education initiative.
- Athlete role models who visit schools and youth groups are important ambassadors for an Olympic education initiative. (Proceedings of the third ['A'] World Conference: Introduction of Olympic and Sports Education in Schools, p. 4)

These general comments along with the curriculum framework became the guidelines for subsequent decision-making during the curriculum development process. However, while they may have expressed the desire of delegates for a curriculum book that would engage children actively in learning opportunities, the diverse curriculum expectations and experience of the participants in the development process created tensions in the collaborative process that would characterize the work from the outset.

Accepting responsibility for the FOSE curriculum project

At the end of the Kalavryta Conference, delegates chose an international steering committee to assist in the development of the international teacher's resource book. These people would work closely with the President and his assistant, whose title in the

Foundation was "Scientific Advisor." I became a member of that steering committee. The two other members were physical education professors from England; they represented international physical education organizations. During the first meeting of the FOSE International Steering Committee in December of 1997, a physical education professor from Australia, a long time lecturer at the International Olympic Academy, was added to the committee. It was also during this first meeting of the international steering committee that I was asked to take on a major role in the development process.

Narrative (based on journal entry, December 14, 1997)

ATHENS—A December rain cascades off the roof of the Hotel Grand Chalet in the northern Athenian suburb of Kiffisia. We drink coffee and watch through the windows as the staff scurry to put buckets under places where the plastic roof of the outdoor party area is leaking onto the carpet. As we conclude the first International Steering Committee Meeting, it is decision-making time. I have been asked privately by the Foundation and by the other three members of the International Steering Committee whether I would consider leading the development of the FOSE teaching resource package. I am filled with anxiety—scared to death quite frankly. The President's picture of the project is that different authors will contribute different chapters. My view, however, based on years of experience developing teacher handbooks, is that the job of developing this book requires one author/editor. There may be, will hopefully be, contributions from other sources, but one person has to rework all of the material and put the pieces together, and I am intensely aware of the scope of this kind of writing assignment.

The President makes a proposal that I come to Athens as a guest of the Foundation for three months. I would assist the Foundation in the preparation of the resource book; in return the Foundation would accommodate a program of research leading to my doctoral dissertation.

I have concerns. For our Greek hosts, the ideals of Olympism represent a philosophy of life in which they take great pride of ownership. I have very ambiguous feelings about the cross-cultural relevance of these ideals. I wonder about their application for children in schools and particularly in non-Euro-American cultural contexts.

Also, the difficulties experienced in moving forward during the various preliminary conferences and meetings have highlighted differences in the ways the officials of the Foundation and those of us from Euro-American traditions organize and work. There are also different expectations for the contents of the teaching resource package, based on very different approaches to teaching and curriculum development in our various educational systems.

> I am also very disturbed by the withdrawal of support for the President's initiative by the officials of the Greek Olympic Movement. I feel caught in a Greek political power struggle, and in a sense I am confronted with the necessity of committing either to the [President's] team or to the officials of the International Olympic Academy with whom I have worked for so many years. This is not a comfortable situation.
>
> Nevertheless, inspired by the President's generosity and enthusiasm, I accept his offer.

In accepting the Foundation's offer to facilitate a collaborative process of developing the international teacher's resource package, I entered a curriculum development project based on the framework: Preamble, Basic Objectives and General Comments, adopted by the participants of the Kalavryta Conference. The President and his Scientific Advisor (a young, female physical education teacher with a particular interest in the aesthetic aspects of physical education, e.g., dance) would be my main collaborators in Greece, supported by the members of the FOSE International Steering Committee. The Steering Committee was scheduled to meet regularly during the course of the development. Unfortunately, these individuals all represented Euro-North-American curriculum, knowledge and ethical traditions. From within the reality of this situation, the question rose up that would become the focus of this inquiry: How is it possible to responsibly facilitate cross-cultural collaboration on an international curriculum development project based on the philosophy of Olympism ? This inquiry will focus on coming to an understanding of the lived experiences of the FOSE project as they illuminate the various aspects of the inquiry question.

CHAPTER THREE
FINDING THE WAY—METHODOLOGY

method, n. …[Gk. *methodos*> *meta* with + *hodos* way]

…methodology means the *logos* (study) of the *method* (way)
(Max van Manen, 1990, p. 28)

Within the tensions of the Olympic idea as context and cultural difference as milieu, I want to explore the lived experience of facilitating an international curriculum project and to understand the complexities of this endeavour. For this kind of understanding I need to investigate not only the subject at hand, in this case the development of international curriculum, which, after all is a practical project, but, as well, provide some account of the way that I have shaped and am shaped by the investigation (Sumara and Carson, 1997, p. xiii). To do this I need a methodology, a "way" of proceeding. M.van Manen (1990) describes a research methodology as "the philosophic framework, the fundamental assumption and characteristics of a human science perspective" (p. 27). "We might say that the methodology is the theory behind the method, including the study of what method one should follow and why" (pp. 27-28). My orientation in this inquiry is towards understanding, towards an interpretation of personal experience with a view to the potential translation of *event* into *meaning* (Ely, et al., 1997, p. 49).

Hermeneutic Inquiry—Hans-Georg Gadamer (1989)

Gadamer's (1989) discussions in *Truth and Method* on how understanding is possible, is the philosophical "way" that this inquiry will weave the threads of the concrete experiences of practical curriculum development with the threads of

interpretation and understanding from inner, more reflective experiences. According to Gadamer, an understanding of how understanding is possible "precedes any action of understanding on the part of subjectivity" (p.xxx). Understanding begins with open questions, and is, essentially, *"a historically effected event"* (p. 300). This means that our present understanding is "affected" by our history—our history within us creates boundaries beyond which we cannot see. Even our questions are bounded by this history. Gadamer refers to this concept as *wirkungsgeschichtliches Bewusstsein* (historically effected consciousness), and criticizes historians who believe that their understanding is based on some kind of objectivity:

> In relying on its critical method, historical objectivism conceals the fact that historical consciousness is itself situated in the web of historical effects…it preserves its good conscience by failing to recognize the presuppositions—certainly not arbitrary but still fundamental—that govern its own understanding…(pp. 300-301)

Gadamer refers to the limits beyond which a person cannot see as a *horizon,* a "range of vision that includes everything that can be seen from a particular vantage point" (p. 302). Interpretation, the hermeneutical situation, is determined by the prejudices—pre-judgments *(vor*-before; *Urteilen*- judgments*)*—that we bring with us from our past. This horizon, however, is not a fixed set of opinions and valuations, nor is foregrounding the past carried out from some sort of fixed orientation. Depending on the orientation of our present, the prejudices of the past will be continually reassessed. He notes that the horizon of the present is "continually in the process of being formed because we are continually having to test all our prejudices. *Understanding is always the fusion of these horizons* [past and present]…" (p. 306).

I came to the FOSE project with the horizon, the preconceptions, prejudices and life experiences of a North American teacher and curriculum developer. For three years my *historically effected consciousness* met the horizon of Greek reality at an uncomfortable meeting place. How does understanding occur in this situation? From Gadamer I become aware that coming to an understanding of my own worldview (historically effected consciousness)—i.e. how my own historicity, my preconceptions, my prejudices work within my consciousness—is a necessary exploration in the process of coming to an understanding of the experiences of a research inquiry within the context of cultural difference. Gadamer says that "All such understanding is ultimately self-understanding" (p. 260). In fact,

> history does not belong to us; we belong to it. Long before we understand ourselves through the process of self-examination, we understand ourselves in a self-evident way in the family, society, and state in which we live. The focus of subjectivity (e.g. self-reflection and autobiography) is a distorting mirror. The self-awareness of the individual is only a flickering in the closed circuits of historical life. *That is why the prejudices of the individual, far more than his judgments, constitute the historical reality of his being.* (p. 276)

He notes that we can foreground a prejudice or a preconception by noticing what provokes us, what creates tension, what "addresses" us (p. 299). This inquiry thus pays attention to moments of tension, surprise and/or confusion. These moments, Gadamer suggests, open up questions, and open questions are the beginning of the hermeneutic cycle of coming to understanding. When a question that rises up out of moments of surprise or tension addresses us, and is followed by reflection and a realization of misunderstanding, a process of interpretation begins. This interpretive process may, then, ultimately result in understanding. Thus, understanding is a process in which the "past and the present are constantly mediated" (p. 290). It is a process that unfolds

through the interpretation of the details of an experience, and the details are understood in terms of the whole (p. 291), with the proviso that any understanding is conditioned by the limits of the worldview horizons of the inquirer, and they evolve over time. The tension between what is familiar and what is strange will generate ongoing questions. Thus a hermeneutic inquiry is a type of conversation between the horizon of past understandings and new experiences. Out of the tensions of new experiences arise new questions. Gadamer refers to this ongoing conversation as the "hermeneutic circle."[1] The processes of interpretation, and therefore the events of understanding, take place in the middle of this conversation, these tensions and polarities, this circle. "*The true locus of hermeneutics is in this in-between*" (p. 295).

The importance of language

In this meeting place, this place where the horizons of two different life worlds come together, "opening questions through conversation is the way that we come to the process of understanding" (p. 385). Coming to an understanding is verbal in nature, a "life process in which a community of life is lived out" (p. 446), and language is the medium from which our experiences of the world unfold (p. 457). In trying to explain the importance of language to the process of interpretation and communication, Gadamer refers to the challenges of translation, noting that "every translation is at the same time an interpretation. Where a translation is necessary, the gap between the spirit of the original words and that of their reproduction must be taken into account" (p. 384).

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1. See *Truth and Method,* pp. 291-295 for Gadamer's discussion of the hermeneutic circle.

These challenges are also true of the English translation of Gadamer's "understandings". With the best of intentions and scholarship, the translators, Weinsheimer and Marshall, find themselves trying to translate from the original German into English, each language with its own "horizons" of lived language and cultural traditions. The problems of translation are further compounded, as Weinsheimer and Marshall themselves observe, because Gadamer "remains always responsive to the flexible usage of actual words, not simply in their "ordinary" meanings, but as they respond to the movement of thinking about particular subject matters" (p. xii). The metaphorical use of the language of one culture is very difficult to translate into the cultural vocabulary of another. Gadamer refers to the "inevitable distances" (p. 386) that exist for translators in this process.

A person who can speak two languages becomes aware of the places where the ideas of one language are difficult to translate and interpret into the other. Because I have some understanding of the German language and was able to read Gadamer in both the German and in the English translation, I became very aware of the "inevitable distances" referred to by Gadamer. The English "interpretations" of concepts in *Truth and Method* often miss their mark for me; the German version seems to "speak" differently.

One key word/concept in *Wahrheit und Methode* which offers particular challenges for English translators is the word experience. As a concept, experience is significant not only for Gadamer's ideas, but also for curriculum theory in general and certainly also for the theoretical rationale of this investigation. My experiences in a collaborative curriculum project with the people of the Foundation of Olympic and Sport

Education in Athens, Greece are the "raw data"[2] for this inquiry, and I ought to understand what I mean by the word experience. Gadamer, himself, notes that "the concept of experience seems to me one of the most obscure we have" (p. 346). He blames science for truncating its meaning. He says that "it is entirely oriented toward science and hence takes no account of the inner historicity of experience. The aim of science is so to objectify experience that it no longer contains any historical element" (p. 346).

Echoes of this objectification of the concept of experience are evident in the earlier English dictionary meanings of the word. There are subtle shifts in the meaning of experience over the decades. In the 1950s, the definition of experience is recorded as "Actual observation of facts or events; knowledge resulting from this; event that affects one…; fact or process of being so affected" (Concise Oxford, 1954, p. 418). By 2000, the *Cambridge International Dictionary* (2000) had added the concept of feeling to its definition of experience—"(the process of getting knowledge or skill) which is obtained from doing, seeing or feeling things" (on-line - http://dictionary.cambridge.org). Meriam-Webster (2000) used the word "participation" in a number of the versions of its definition of experience, and included such words as "encountered", "undergone", or "lived through" in these definitions. From the 1950s to the year 2000 there was a shift in the concept of experience from something that passively happens to a person to something in which a person is in some way an active participant—in the middle of, so to speak.

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2. David Jardine (1998) notes that the original meaning of the word data is something that is 'given' or "that which is granted" (p. 30).

The word experience, however, in all of these versions carries at least two different meanings. It is defined:

a) as "direct observation or participation in events" (Miriam-Webster, 2000) and
b) as the "knowledge resulting from this" (Oxford, 1964).

In other words, in English there is only one word for two separate concepts: (a) the event of observing or participating, and (b) the learnings, skills, wisdom or practical knowledge that results from this observation or participation.

The German language has two different words for each of these concepts. One, the word *Erlebnisse* (>*leben* to live) refers to the events that are lived by a person. In German the nuance is that an *Erlebnis* is an experience that has some memorable connotation. The phrase lived experience now appears frequently in educational and philosophical writing when the concept of *Erlebnisse* is implied. The other German word for experience—*Erfahrung*—refers to the learnings, wisdom or practical knowledge that results from the lived experience. *Erfahrung* has as its German root the word *fahren*, meaning to travel or to drive. In German, *die Fahrt* means "the journey." Somehow the shift in word implies that one has to journey somehow—consciously, emotionally, morally—in order for *Erlebnisse* to evolve into *Erfahrung*. With respect to the word experience, the translators of *Truth and Method* have to put the German version in parentheses every time it is used in order to clarify which meaning from the German is intended. This is a critical interpretive act on the part of the translators because Gadamer uses the word *Erfahrung* to mean the understandings that evolve from lived experience—and understanding is his key concept. His interest is to "discover what is common to all modes of understanding" (p.xxxi). The actual German translation of the word "understanding" is "*Verstandnis,*" used in the sense of understanding the meaning

of something, or how to do something. Gadamer uses the word *verstehen* (the verb form of *Verstandnis)* when he discusses the understanding that occurs in communication, but he is very deliberate in his choice of the word *Erfahrung* to represent a type of understanding of what is experienced—the "ongoing integrative process in which what we encounter widens our horizon, but only by overturning an existing perspective...Its effect, therefore, is not simply to make us "knowing," that is to add to our stock of information, but to give us that implicit sense of broad perspectives, of the range of human life and culture, and of our own limits that constitutes a non-dogmatic wisdom" (from the Translator's Preface to *Truth and Method,* 1989, p. xiii).

English authors of curriculum textbooks tend not to make the distinction between the two uses of the word experience. In his major treatise on education, *Experience and Education,* John Dewey (1938), for example, refers constantly to experience and to the continuity of experience, but does not distinguish between the two interpretations of the word. For example, he says, "All human experience is ultimately social: that it involves contact and communication. The mature person, to put it in moral terms, has no right to withhold from the young on given occasions whatever capacity for sympathetic understanding his own experience has given him" (p. 38). Later on he says, "The principle that development of experience comes about through interaction means that education is essentially a social process" (p. 58). What does he mean by the word experience as it is used in these two quotations? Intuitively, as an English speaker, living within my language, I can suggest that in the first excerpt Dewey is probably referring to what the German would call *Erlebnisse.* In the second quote he probably means *Erfahrung.*

Reflecting on language dilemmas such as these from the interpretation of the German text of *Truth and Method* provides analogies for the interpretation of cross-cultural lived experience. Skillful writers and speakers "play" on the nuances of their languages—with metaphor for example—to evoke meaning and engage their readers or audiences. This playfulness, these nuances, the metaphors, and therefore, even the meaning is often obscured in translation. There are profound implications of this reality for people working in situations where language differences complicate communication. My challenges in trying to communicate for three years in a Greek-speaking culture where everything had to be translated made the "inevitable distances" of translation a daily reality. Much of the work of the Foundation was carried on in English—for my benefit, of course, and also because the curriculum document being developed was to be an English-language document. Nevertheless as Rawlins in *Culture Shock: A Guide to Customs and Etiquette in Greece,* (1997) suggests, "It is possible to live happily in Greece without acquiring facility in its language; but it is not possible to live fully without it" (p. 204). In the early stages of the Athens project, I had good intentions and made preliminary efforts to learn the Greek language. Looking back now, after three years of intermittent "life" in Greece, learning Greek was a lost opportunity. If I had known at the beginning of the project that Greece was to be the focus of my life for three years rather than three months I would have made a more concentrated and consistent effort to learn Greek. The Greeks rate anyone very highly who has learned their language. My ratings will be mediocre in this regard. I mastered the alphabet, and have certainly learned enough to navigate my way through the labyrinthe of Greek daily life: shopping, travelling, saying "Hello," How are you?" and "One glass of water please."

But the nuances of Greek conversation and philosophy, the ability to understand the many speeches at events in which I participated, and the insight that I might have gained of the character and complexities of the people with whom I lived and worked by learning their language have eluded me.

My understanding is limited by the language traditions in which I live, and by my ability to "live within" the language traditions of the people with whom I am working, in this case, the Greeks. Embedded in the Greek language are their cultural and linguistic traditions, their prejudices, their preconceptions and their worldview. To the degree that the boundaries fuse between their worldview and mine, and by foregrounding my prejudices and preconceptions as I interpret my experiences within their culture, I hope to enlarge my own worldview (Erfahrung), and, perhaps, come to understanding. Conversations between my past and my present as I translate and interpret the lived experiences of this inquiry form the framework of a hermeneutic inquiry.

Writing is the medium through which a hermeneutic inquiry unfolds. M. van Manen (1990) notes that the writing, in this type of inquiry, is the research (p. 129). Through the writing process I engage in the hermeneutic conversation between past understandings and new experiences. Gadamer says, "Interpretation must find the right language if it really wants to make the text [experience] speak" (p. 397), and that writing "is central to the hermeneutical phenomenon insofar as its detachment both from the writer or author and from a specifically addressed recipient or reader gives it a life of its own" (p. 392). Van Manen (1990) puts this thought in another way.

> Writing fixes thought on paper. It externalizes what in some sense is internal; it distances us from our immediate lived involvements with the things of our world. As we stare at the paper, and stare at what we have written our objectified thinking

> now stares back at us. Thus, writing creates the reflective cognitive stance that generally characterizes the theoretic attitude in the social sciences." (p. 125)

Van Manen goes on to emphasize that writing "teaches us what we know" and acts as a mirror in which we can confront ourselves and "measure our thoughtfulness" (p. 127). In order to do justice to the "fullness and ambiguity of the experience of the lifeworld, writing may turn into a complex process of rewriting (re-thinking, re-flecting, re-cognizing)" (p. 131).

Curriculum development as a form of application

From within the orientation of hermeneutic inquiry, I want to re-think, re-flect and re-cognize, through my writing, the lived experiences of a project of international curriculum development. Curriculum development "essentially belongs to the world of the practical" (Aoki, 1991, p. 14). For Gadamer, the word "practical" does not mean "technical," and "application" does not involve relating some pre-given universal to the particular situation. Gadamer emphasizes that understanding, interpretation and application are all part of the same process. Gadamer suggests that application "co-determines" understanding (p. 324). The whole meaning of a text, he says, can only be understood within an understanding of the particulars of a situation. He argues that there is an essential tension between meaning that comes from a process of understanding a fixed text and the meaning that is "arrived at by applying it at the concrete moment of interpretation" (p. 309). The law and the gospel "must be understood at every moment, in every concrete situation, in a new and different way. "*Understanding here is always application*" (p. 309). Smits (1997) describes application as "a moment in the process of understanding where we can show through practice that we understand better" and goes

on to suggest that there is a responsibility inherent in interpreting words and situations and in creating meaning, and therefore that understanding, interpretation and application involve ethical choice and action (p. 291).

> Practice, particularly in human endeavours like education, is much more than technique, since the fundamental concern is the responsibility for others, and how to manifest that through good actions. Practice itself must be imbued with understanding, and practice must show understanding. (Smits, 1997, p. 290)

With its emphasis on situated application, Gadamer's discussion of application echoes Aristotelian discussions about moral knowledge (*phronesis)*—that it is not knowledge based on universal principles, but rather is situated responses to actual circumstances, and involves self-understanding as well as understanding of the situation (p. 314). Gadamer says that Aristotle's description of the ethical phenomenon offers "a kind of *model of the problems of hermeneutics* " (p. 324). In order to understand, the interpreter must "not try to disregard himself and his particular hermeneutical situation. He must relate the text to this situation if he wants to understand it at all" (p. 324).

Gallagher (1992) argues for the idea that the practical and concrete experiences in which the processes of interpretation and understanding take place are in a sense educational experiences. They involve learning. And also that all educational experience is hermeneutical experience because all educational experience is a conversation between past understandings and new experiences (p. 39). Curriculum development, as an educational experience, and as a type of conversation among cultures, traditions and languages, is also a hermeneutical process taking place at many levels: at the level of curriculum conceptualization, at the level of writing and design, and at the level of review and classroom implementation. With respect to curriculum development, understanding, interpretation and application also take place within the lived experiences

of the situation. Aoki (1991) talks about teaching being a process of in-dwelling between curriculum as plan and curriculum as lived experience. I would also argue that curriculum development is a process of in-dwelling between curriculum as concept in the minds of its contributors, and curriculum as the lived experiences of collaboration, informed at all times by the particulars of "practical" application by teachers in classrooms.

In an international curriculum development project, understanding this place of in-dwelling, between curriculum concept and curriculum "work" (including classroom application as well as resource development) is complicated by the lived experiences of cultural difference. To paraphrase Gadamer, in order to understand these experiences I must try not to disregard my particular hermeneutical situation. I must relate the text (the narratives) of my experiences to my situation in order to understand them at all (p. 324). Thus in this inquiry I must first create a text of my experiences, relate this text to my hermeneutical situation (past understandings, prejudices), and then interpret the experiences by engaging in a conversation that circles around present questions, past understandings, future possibilities and new insights. This is an autobiographical endeavour.

Autobiography

> Autobiography, as an act of writing, perches in the present, gazing backwards into the past while poised ready for the flight into the future.
>
> (Peter Abbs, 1974, p. 7)

Most authors, when exploring the roots of autobiography as a discipline, refer to St. Augustine's *Confession*. Abbs (1974), in one of the earliest discussions of

autobiography in education, suggests that "we encounter in St. Augustine's autobiography that trembling and sustained inwardness which is one of the marks of Western Man and which derives from the powerful influence of the Hebraic religion on his being" (p. 13). Abbs notes that the ancient Greeks, who developed and perfected so many symbolic forms, did not have a symbolic form like autobiography. He suggests that in their focus on ideals and pure reason, they were inclined to keep difficulties out of view and look for fixed and permanent truths, "outside of the inward flux of man's own mixed and contrary experience" (p. 13). I have two responses to this observation. One is that as a Western woman, I come to a hermeneutic inquiry from within those same traditions that informed St. Augustine's *Confessions*. These traditions create the horizon from within which I began this inquiry, and from within which I engage in an interpretation of my experiences.

Secondly, Abbs' observation helps to inform my understanding of my own experiences as a collaborator with Greek colleagues, whose *horizons* appeared to incorporate aspects of the ways of thinking and valuing of ancient Hellenic scholarship. This insight offers an example of the way that the interpretive process in this autobiographical inquiry advances by ongoing reference to literature in the field. Before I had experienced three years of collaborative work in Greece, Abbs' comment would not have "addressed" me. Now his comments help me to understand some of the nuances and complexities of cross-cultural dialogue in Greece.

With respect to autobiography in education, Abbs suggests that "education is not primarily concerned with the accumulation of facts and techniques, but rather with the expression and clarification of individual experience" (p. 5). The centre of education, he

says, resides in the individual (p. 5). He notes that the etymological root of the word *experience* is the Latin word *experientia* "denoting *the act of trying*. Thus, as John Dewey (1938) also observed, experience is an active, not a passive concept. It is "assertive, creative and intentional" (Abbs, 1974, p. 5). Dewey describes a "continuity of experience" and suggests that "the principle of the continuity of experience means that every experience both takes up something from those [experiences] which have gone before and modifies in some way the quality of those which come after" (p. 35). For Dewey these experiences are both personal and social. Abbs suggests that the educational journey can only be made by an individual who is ready to risk him/herself "in order to become more than he [she] now is" (p. 5). What better way to explore this journey, he says, than through an exploration of the "web of connections which draws self and world together…through the act of autobiography in which the student will recreate his past and trace the growth of his experience through lived time and felt relationships" (p. 6)?

Streams of autobiographical scholarship in curriculum studies

Understanding curriculum biographically or autobiographically—that is by understanding the lived experiences of the people involved in curriculum—emerged as a major contemporary curriculum discourse in the 1980s and 1990s. Although there are overlaps, this scholarship can be roughly divided into three major streams (Pinar, et.al., 1995). One stream includes research which focuses on understanding teachers' work biographically and autobiographically. The second stream, feminist autobiography, brings "women's ways of knowing" (Belenky, Blythe, Clinchy, Goldberger and Tarule

(1997) and particularly a focus on conversation and relationships to curriculum inquiry. The third stream, autobiographical theory and practice, explores the use of autobiography as a method for reconnecting the private and inner world of educators with their public and outer world.

The first stream, understanding teachers biographically and autobiographically, includes scholars such as Connelly and Clandinin (1985, 1990, 2000; Butt (1990), Schubert (1991) and Goodson (1991). Clandinin and Connelly argue that the "educational importance of this work is that it brings theoretical ideas about the nature of human life as lived to bear on educational experience as lived" (p. 3). Butt (1990) suggests that the professional development of teachers is, ideally, a self initiated activity.

> In order to know what we wish to do next, however, we need to know ourselves, who we are, and how we came to be that way. Most of us have not surfaced this knowledge. For this reason alone, we would argue that, for teachers, or others for that matter, autobiography is a fundamental form of personal and professional inquiry—basic research that is necessary in order to know what to focus on an how, for each teacher's development. (p. 18)

Butt. et.al. (1990) emphasize collaboration in the process of producing and interpreting teacher autobiographies. Other scholars exploring teacher experiences through biography and autobiography include Schubert (1991), who in the "teacher lore" project explores the beliefs, values, and images that guide teachers' work; and Goodson (1991), who emphasizes the importance of the "teacher voice" in educational research.

In the second stream of autobiographical inquiry in curriculum—feminist autobiography—autobiographical methods are used to recapture the curriculum experiences of women teachers and students (Belenky, Blythe, Clinchy, Goldberger and Tarule, 1997; Grumet, 1988; Gilligan, 1990). This stream also includes those scholars

who apply feminist theory, including the use of personal narratives, to explore curriculum themes. These themes include "primacy of the caring relation" (Witherell and Noddings, 1991, p. 5), connectedness in educational practice, the importance of conversation, and identity formation (Grumet, 1991; Noddings, 1984, 1991, 1999; Witherell, 1991; Helle, 1991).

Witherell and Noddings (1991) explain:

> Through our accounts of uses of stories and personal narratives in educational practice, we will explore the centrality of narrative to the kind of work that teachers and counselors do. Through telling, writing, reading, and listening to life stories—one's own and others—those engaged in this work can penetrate cultural barriers, discover the power of the self and the integrity of the other, and deepen their understanding of their respective histories and possibilities (p. 3-4).

The third stream of curriculum inquiry using autobiographical methods includes those scholars who draw on various theoretical traditions to "reconceptualize" the curriculum field. As Graham (1991) suggests, these scholars were united in criticizing the emphasis on technological and bureaucratic approaches to education, as represented by the behavioural objectives movement. They wanted to re-infuse curriculum inquiry with explorations of its intuitive, personal, political, and social dimensions (p. 15). Thus autobiography "emerged as a methodological tool that allowed these curricularists to argue that only through heightened consciousness and individual self-understanding could a major goal of education be achieved" (p. 15). Greene (1975) refers to this orientation as "reflective self-consciousness" (p. 303).

One of the main voices for the scholars in this stream, and the author who coined the term "reconceptualists," is William F. Pinar. Graham (1992) observes:

> By shifting the focus of attention away from a technical rationale with its concentration on design and objectives, towards dwelling on the nature of one's own inner experience, Pinar (1975, p. 400) offered *currere*—the "investigation of

> the nature of the individual experience of the public: of artifacts, actors, operations, of the educational journey or pilgrimage"—a knowledge-producing method of inquiry appropriate for the study of educational experience. (p. 28)

It is *currere,* Pinar and Gumet's (1976) framework for the study of educational experience, that this inquiry will use in its exploration of the autobiographical experiences of curriculum development on an international project.

Currere

> We live curriculum before we describe it.
> (Madeleine Grumet, 1999, p. 24)

Currere, a form of autobiographical inquiry first used by Pinar and Grumet (1976), offers an interpretive framework for weaving a pattern with the concrete and reflective experiences of this inquiry, and for allowing "that which is hidden to shine through." The word *currere* is the Latin root for the word curriculum. Somewhere in the recesses of time the word *curriculum*, a Latin noun meaning a "race or a lap around the track," came to mean the "series of lectures or lessons in a particular subject, typically leading to a qualification." The Latin word *cursus* (in Greek *koursa)* still means a "race" or a "race track," and comes from the Latin verb *currere* meaning "to run" (*curro* – I run). By using the word *currere,* Pinar and Grumet (1976) tried to refocus the interest in curriculum and curriculum development on an understanding of the lived experiences implicit within the living through of curriculum implementation rather than on the traditional focus on the products—curriculum guides or teacher training manuals. Pinar calls *currere* a "dialectical pedagogy" (p. 134).

Although Pinar and Grumet base their discussion of *currere* primarily on psychoanalytic and existential theory, they recommend hermeneutic interpretive

processes. Therefore I am comfortable using their framework to "frame" the stories of my lived experiences. Like all stories, the stories of my experiences move outward from multiple identities and inward again to the traditions that give them meaning (Denzin, 1989, p. 81). They are "always open-ended, inconclusive and ambiguous, subject to multiple interpretations" (p. 81). By telling these stories I hope to re-present insights related to my questions; by telling these stories I also create and recreate myself. Pinar (1988) suggests that the processes of *currere* help us re-connect with the stories of who we were in the past, who we want to be in the future and who we are in our many different roles in the present. He writes:

> Autobiography is interesting when its telling enlarges and complicates the telling subject, *and* the listening subject. We are not the stories we tell as much as we are the modes of relation to others our stories imply, modes of relation implied by what we delete as much as by what we include. (p. 29)

The process of *currere*

According to Pinar and Grumet (1976), through the framework of *currere,* I am first required to reflect on narratives from the past that offer insights into my identity as educator and curriculum developer. In Chapter Five: *Currere* I—Recalling the Past, three narratives are introduced that foreground my pre-existing preconceptions, prejudices and points of view as a teacher and curriculum developer. These narratives reveal interests and biases that I rarely see because they have been "threaded through the thick fabric of my daily life" (Grumet, 1999, p. 24).

The second phase of *currere*—described by Pinar as the progressive moment—moves me into a focus on the future. According to Pinar (1976), in the *progressive* moment of *currere* we look the other way—toward "what is not yet present"

(p. 58). "We imagine a future, envision possibilities, and discern where our meditative images may appear to be leading us" (Slattery, 1995, p. 57). Rather than using a personal meditation (which is Pinar's approach) in order to generate images of possible futures in the field of curriculum development, this inquiry will reflect on the insights of four scholars whose work has inspired me, stimulated my imagination and helped me to envision new possibilities for the way that moral/ethical curriculum materials, including materials that use the Olympic Games as context, could be developed. These reflections appear in Chapter Six: *Currere* II—Envisioning the Future.

In the third phase of *currere,* I engage the reflections from the regressive and progressive moments of *currere* in a dialogue with the present, that is with narratives and reflections centred on the recent lived experiences of the FOSE international curriculum development project. Gadamer (1989) suggests that an experience (*ein Erlebnis)* usually refers to an event that happens for the first time, and that, therefore, *Erlebnisse* (plural) which raise questions or concerns are a necessary first step in the hermeneutic process. Weinsheimer (1985) refers to such experiences as "haps" [happenings] (p. 8).

The narratives and their reflections in Chapter Seven: *Currere* III—Narrating the Present, The FOSE Project, therefore, explore "haps"—moments of surprise, confusion and/or epiphany (Denzin, 1989) that emerged from the data on the FOSE project. This data was recorded and collected during the fieldwork in Greece: April to June 1998, May-June 1999, November-December 1999 and May-June 2000, and includes:

- daily journals that record the details of the events and conversations of the collaboration with the personnel of FOSE and the members of the FOSE International Steering Committee, and also the details of the conversations during the International Steering Committee Meetings in December 1998 (Barcelona,

Spain), in February 1999 (Athens), in November 1999 (Berlin, Germany), and in March 2000 (Athens).

- reflective journals that explore aspects of the tensions, and the questions that seemed to arise out of these tensions during the inquiry
- boxes of documents—correspondence, reports, meeting and conference proceedings, email messages
- photographs taken in the various geographical settings in which significant phases of the project unfolded
- newspaper clippings and supplemental material which provide insight or track relevant cultural themes in Greek life

Data that document the progress of the curriculum development process also includes:

- records of each discussion related to the theoretical and practical content and format of the international teacher's resource book over the three years of development
- review copies of all three drafts with comments and suggestions
- questionnaires and report of the International Review process for Draft #2 carried out January-March, 1998
- questionnaires and Coordinators' reports of the Classroom Trials of Draft #3 carried out in Australia, Brazil, China, South Africa and United Kingdom in March-May, 1999

Oberg (1990), in discussing journal writing in teacher education classes, explores the concept of journeying through journal writing not only into the territory of mind, but also into the territory of the soul, and suggests that journal writing can take teachers and teacher education students "beyond mind, beyond 'minded' or 'mindful' practice to spirited or passionate practice" (p. 217). "The question Who am I," she says, "is really 'Who am I becoming?'" (p. 217). My journal entries from the project also explored the territory of spirit and soul, in particular as I confronted the complexities of cultural difference. In this inquiry, the journey of becoming which the journal entries represent, is highlighted by narratives transposed from field notes and journal entries. Through the narratives and their accompanying reflections, the complex, ambiguous and multiple dimensions of the lived experience of facilitation on the FOSE project can be explored.

The fourth phase of *currere* in this inquiry, Chapter Eight: *Currere* IV—Synthesis, roughly parallels Pinar's fourth moment. This chapter attempts to "make meaning" out of the experiences of past, future and present by revisiting the strands of the question. These strands, responsible facilitation and international curriculum development, are introduced in Chapter Four: Launching—Exploring the Question. Chapter Four also explore the tensions that wove themselves through the strands of the question, cultural difference and Olympism as context for curriculum. These tensions will also be revisted in Chapter Eight. I am interested in integrating past, future and present moments in terms of what they can offer to interpretation and thus to understanding the lived experience of curriculum development on the FOSE project. Through this analysis I hope to come to some understanding, not only of how the project unfolded, but also of what the experiences have to say to the possibility for developing curriculum across cultures. I am also personally interested in understanding my role as a facilitator of curriculum development within this context.

Cautionary comments

There is danger in this type of inquiry. Self-reflection can easily become self-absorption. *Currere* as an inward-outward conversation with Self can become seductively stuck on inward. David Smith (1988) criticizes *currere* for being "overinterested in exploration and expression of the individual Self and underinterested in dialogue and in the experience of others" (quoted in Pinar et al., 1995, p. 420). Madeleine Grumet makes the point that a story is not knowledge, that what makes it knowledge is the way it is read—a going back and forth between theindividual and the

societal and across the languages. "Reflect on it," she says," so that it's not merely a presentation, but is also a conversation with the traditions and reflections" (Grumet, 2000). Furthermore:

> The selection of some events and the exclusion of others, remind us that these accounts never can exactly coincide with our experience. The event-in-itself defies re-presentation, slipping away from our grasp like the landscape outside the window of a railway car. Nevertheless, the abstractions of primary experience presented in these autobiographical reflections are vulnerable to critical scrutiny. The writer can turn back upon her own texts and see there her own processes and biases of selection at work. It is here that curriculum as thought is revealed as the screen through which we pass curriculum as lived. (Grumet, 1999, p. 25)

Like the *Odyssey* by Homer—a larger than life epic, full of risk, suffering and unforeseen encounters with the gods— risk, suffering and the unforeseen are also a part of this investigation. Gadamer says that "a genuine conversation is never the one that we wanted to conduct" (p. 383). Through *currere* I am endeavouring to approach the mystery of language, from the conversation that I am, (p. 378) with all of my warts, and in spite of my wanting and doing (p. xvi). Perhaps with *currere* the complexities of the collaborative endeavour of international curriculum development within the context of cultural difference can be restored to their "original difficulty" (Caputo, 1987, p. 1), thereby contributing to understanding, and thus to a more enlightened sense of both Self and practice.

CHAPTER FOUR
LAUNCHING—EXPLORING THE QUESTIONS

Understanding begins when something addresses us
(Hans-Georg Gadamer, 1989, p. 299).

Hans Georg Gadamer (1989) suggests that the "path of all knowledge" leads through a question (p. 363). He describes questioning as "more a passion than an action. A question," he says, "presses itself on us; we can no longer avoid it and persist in our accustomed opinion" (p. 366). True questions, he says, have an openness, and an indeterminancy. "All questioning and desire to know presuppose a knowledge that one does not know; so much so, indeed, that a particular lack of knowledge leads to a particular question" (pp. 365-366). How it would be possible to facilitate the development of an international curriculum project from within the working culture of a small Greek foundation was the question that pressed itself on me from the beginning of the FOSE project. I had no idea what FOSE's expectations were, how the working relationships would unfold or what kind of resources would be available. Finley and Knowles (1995) describe living inquiry as "passionate, committed, involved, and personal" (p. 115). In the FOSE project, a sense of responsibility combined with ongoing tension regarding relationships, roles and resources to contribute to an inquiry that was throughout, passionate, committed, involved and personal.

When I agreed to collaborate with the Greek Foundation of Olympic and Sport Education (FOSE) on an international curriculum initiative, I was addressed by two aspects of the inquiry question. One was how to responsibly facilitate a collaborative endeavour lead by the Foundation and unfolding within the context of Greek culture; and the other, was whether it would be possible to develop an international curriculum

resource based on the philosophy of Olympism. These two strands of the main question of the inquiry were complicated by two sources of tension that wound through the events and activities of the FOSE project. One source of tension arose out of the "conditions, the lived practices, that occurred" (Carson & Sumara, 1997, p. xvi) during the course of working within the context of Greek culture. The second source of tension involved the appropriateness of the philosophy of Olympism and its particular version of universal values as a valid context for a cross-cultural, international curriculum initiative. The process of coming to an understanding of the lived experiences of the FOSE project begins, according to Gadamer, as I begin to address these two strands of the inquiry question and explore the tensions that complicated them.

Addressing the question of responsible facilitation

In addressing the question of "responsible facilitation," I was drawn to the insights of scholars engaged in educational action research. Although not engaged in the kind of critically informed action research that is described by Kemmis and McTaggart (1988)—that is, where all of the participants in an inquiry engage in a "form of *collective* self-reflective enquiry" (p. 2)—their description of the riskiness and tentativeness of the process helped to inform my understanding of the complexity of the role of "responsible facilitation." They describe collaborative action research in the following way:

> Action research is essentially risky. It takes place in real time and encounters real political and material constraints (some of which arise suddenly and unpredictably as consequences of changes in the social and political life of the setting). As a result, plans for action must always have a tentative and provisional quality; they must be flexible and open to change in the light of circumstances…Action is thus fluid and dynamic, requiring instant decisions about what is to be done, and the

> exercise of practical judgement…Negotiation and compromise may be necessary – but compromises must also be seen in their strategic context. (p. 8)

Since this inquiry was focussed on my own practices as an educational researcher participating in the lived experiences of a curriculum development project, I was also drawn to Carson and Sumara's (1997) description of action research as "an orientation," aimed at the ways in which a person might learn about lived experience (p. xxi). Within this orientation of action research as a living practice, Sumara and Davis (1997) describe the qualities of collaborative action research:

> collaborative decision-making, commitment to an extended effort, abandonment of attempts to control while being attentive to affect, a willingness to live with the associated discomfort and ambiguity, all alongside a refusal to abdicate the responsibilities that accompany the differentiated role of the researcher. (p. 310)

They suggest that collaborative work is *complicitous* work "founded on an attentiveness to our own complicity in affecting events that range from emerging individual perceptions to broader collective activities" (p. 308-309). Thus it is ethical work. The word "responsible" implies ethical action. It is defined as "having an obligation to do something, or having control over or care for someone…, capable of being trusted, … morally accountable for one's behaviour…" (*The New Oxford Dictionary of English*, p. 1581), and has its root in the word "respond" from the Latin word *respondere* (*re* again + *spondere* to pledge). The idea of a pledge or promise, of moral accountability, of trustworthiness highlights the ethical nature of responsible facilitation.

What does it mean to say that one is a "facilitator" on a project? The word "facilitate" implies relationship, particularly when combined with the concept of collaboration. It means "to make {an action or a process} easy or easier" (*New Oxford Dictionary of English*, p. 656). Its root is the Latin word *facere* meaning "to do" or "to

make." To be a facilitator obliges one to "doing," to action, to responsibility—in some ways, also, to leadership—within the context of relationships with others. Facilitation as a concept also has undertones of authority and control, and since the roles of facilitation and collaboration share the obligation of relationship, they thus involve ethical action with all of its complexities. Carson (1992) suggests that "collaboration is a far more complex human experience than simply a facile willingness to work together" (p. ix). Collaborative work, he argues, is difficult work based on mutual obligations and responsibilities.

How does one facilitate collaboration responsibly? What is ethical in a milieu of confusing and conflicting cultural eddies? As the FOSE project unfolded, the constant risk of misunderstanding was an ongoing source of tension. The work during the preliminary conferences indicated early on that every communication would be filtered through layers of language, signs, and cultural interpretations. It would have been easier to dominate from a pedestal of (supposed) superior cultural tradition. It was an overwhelming temptation to "raise up" my Western traditions, priorities, and expectations as the norm. To suppress that temptation was part of the tension.

In some cases, there was awareness that a misunderstanding had occurred, that in the boundary zone where goodwill should prevail, there was discomfort, anger, frustration and incomprehension. Sometimes these misunderstandings were linguistically related, such as the reaction of my Greek collaborators when I suggested that the appropriate way of recording my name as the writer of the resource book would be to call me the "editor." Since much of the material in the teacher's resource book was drawn from other sources, it seemed to me to be the appropriate title. My suggestion was

met with fury by the President. Further discussion revealed that the word "editor" in Greek apparently means "publisher." From the President's point of view, I was usurping the credit for his role as the leader and funder of the project.

Some current thinking on ethical action suggests that principled ethics, the ethical system under which I have lived for most of my life—with its lists of rules and its emphasis on rational thinking—is not particularly helpful in the messiness of everyday life. It was not particularly helpful in the messiness of my attempts to be a "responsible facilitator" for a cross-cultural curriculum development project. Nussbaum (1986) suggests that "We discover what we think about…events partly by noticing how we feel. Our investigation of our emotional geography is a major part of our search for self-knowledge" (p. 16). She questions the validity of systems of principled ethics for helping people confront ethical dilemmas in the midst of confusing circumstances. Carson (1996) suggests that in these circumstances obligation to others can be our only fall-back position. "Disasters leave us without ethics to rely on. We are left with nothing but our obligation to each other" (p. 17). A comprehensive discussion of various ethical systems is beyond the scope of this dissertation. Nevertheless, it is this matter of obligation to the other in the processes of responsible facilitation and collaboration that is at the heart of the questions that surface in this inquiry. I became aware of ethical concerns by becoming aware of and reflecting on the many emotions, doubts, concerns and questions about relationships that pressed on me (Gadamer, 1989, p. 366) in the midst of this inquiry.

Gadamer puts his trust in conversation as the vehicle for coming to understanding. He suggests that it is through a willingness to be open to the other in a dialogue—to

"experience the Thou truly as a Thou" (p. 361)—that understanding evolves. Gadamer's discussion of openness in conversation loses a great deal of its impact in the English translation because he uses, as an analogy, the difference in the way German language speakers use the informal (singular/familiar) and formal (plural) pronouns for the word "you." In German, as in French, there are two forms of the second person pronoun "you": *Du* (*Tu* in French) represents the familiar form, used traditionally only with the closest friends or family; *Sie* (*Vous* in French) represents the unfamiliar or plural "you". In both the German and French language cultures there is a little ceremony that two people engage in when their relationship has developed to the point of very close friendship or intimacy, and therefore when they decide to switch from the impersonal pronoun to the personal—from *Sie* to *Du*.

By using the analogy of a *Du* relationship in referring to the hermeneutical process, Gadamer is suggesting that a truly open conversation is like the relationship that exists between two people who refer to each other as "Thou" (*Du*). There are very special, and Gadamer says unconscious, feelings of reciprocity that characterize such a relationship, a willingness and a readiness to be open—to experience, to the question, and to dialogue with the other (pp. 361-362). "Without such openness to one another there is no genuine human bond" (p. 361). Thus, for Gadamer, trust or "good will" are necessary prerequisites of conversation.

> To conduct a conversation means to allow oneself to be conducted by the subject matter to which the partners in the dialogue are oriented. It requires that one does not try to argue the other person down but that one really considers the weight of the other's opinion. (p. 367)

Gadamer's ideas on conversation are described by some critics as naïve and unrealistic.[3] Carson (2000) cautions that the conviction that dialogue/conversation will result in mutual understanding may not be realistic. "We should be wary of confusing desire with reality," he says (p. 2). He refers to a study by B.G. Chang (1996) in which Chang warns that

> the 'ideology of the communicative' (Chang, 1996, p. 3) has the effect of suppressing something else…It not only prohibits consideration of what the limits of dialogue might be, it also functions to assimilate difference within the dialogue itself. In both respects possibilities for intercultural dialogue will be cut short. To begin with the assumption that all will eventually be understood through dialogue already decides the matter in favour of continuity and sameness. (Carson, 2000, p. 3)

Nevertheless, the only starting point I know for intercultural dialogue on any topic is a position of trust and good will, aware always of the danger that lurks behind an unsuspecting and innocent word or action. Responsible facilitation in cross-cultural work is always a risky endeavour.

Within the tensions of cultural difference

The movement backward and forward between my various obligations as facilitator, collaborator and researcher were amplified by the daily confrontation with cultural difference in Greece. One of my journal entries included a small clipping from *Kathimerini,* an Athens daily newspaper, listing the weekly strikes planned for the city.

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3. For a critique of Gadamer's optimism with respect to the existence of goodwill in conversation see Habermas, J. (1977). A review of Gadamer's *Truth and Method* [1967]. In **F. Dalmayr & T. McCarthy (Eds.),** ***Understanding and Social Inquiry*** **pp. XX – XX.** Notre Dame, IN: University of Notre Dame Press and in Michelfelder, D. and Palmer, R. (Eds.). (1989). *Dialogue and deconstruction: The Gadamer-Derrida encounter.* Albany, NY: SUNY Press.

These ongoing disruptions of life became a metaphor for the unpredictability of working within the context of Greek reality.

Narrative (based on journal entry, June 25, 1998)

From *Kathimerini*—June 13, 1998—The week ahead

Today

- Ionian Bank union holds general meeting to decide on whether to extend indefinite strike begun May 11 to protest against government decision to sell the bank.

Tomorrow

- Teachers' union OLME to hold rally, protest march through central Athens. Local branches have also scheduled protests outside education ministry exam centres for new teachers.

Thursday

- Teachers stage 48-hour strike to protest against education reforms, teacher hiring practices.

ATHENS—Teacher strikes in Athens are the furthest thing from our minds as we walk to the train station to catch the first train into downtown Athens. We'll have plenty of time to take a taxi over to the Key Tours bus terminal. From there we want to join an excursion to the three Greek islands off the coast of Attica. We miss the first train; no problem; fifteen minutes later there's another. We settle in comfortably for the forty-five minute ride into the centre of town. The doors close and nothing happens. We sit—five minutes, ten minutes. People start hauling out their mobile phones—everybody has one. Then there's an announcement over the PA system. In Greek, of course, which we cannot understand. And everybody starts to leave the train, with varying shades of disgust written in their faces. We clamber out onto the platform and stop two or three people before we find out what we already half-expected. There is some kind of a labour protest taking place down the line, and one of the subway stations is closed. The train can go no farther.

Okay, what's next? We decide to walk half a mile over to Kiffisia Boulevard and catch a bus. We wait nearly half an hour; usually the buses come every ten minutes or so. Maybe they're on strike too. My anxiety reaches a feverish pitch. I insist that we get on the first one that comes along. It takes us to the wrong end of downtown. Our time is running out. We know that the only things that leave on time in Greece are the tourist excursions, including the cruises. We have more than a mile to walk. We lose our pleasant dispositions in a confusion of anxiety, anger and mutual disapprobation. We walk—and arrive with lots of time to spare. In fact, although we're not the first ones there, we're certainly there before the tour guides who have to sign everybody up. The bus leaves on time, with us on it.

For the first couple of hours, which should have been idyllic as the ship sailed out onto the blue Mediterranean Sea, I once again confront the

> bewildering combination of feelings that have characterized my experiences in this land—exhilaration, dismay, guilt, gratitude, loneliness, alienation, competence, incompetence, superiority, inferiority, strength, weakness. Our life in Greece confronts us daily with unpredictability and uncertainty. We are unable to speak the language. Worse, we are unable even to read the script and look things up in a dictionary. I must acknowledge that my North American culture meets the daily life of Greece at an uncomfortable frontier.

Sarup (1994) describes frontiers as "barriers but also places of communication and exchange" (p. 98). These frontiers were a daily psychological confrontation between my Protestant work ethic, which emphasized routine, order, regulation, predictability and punctuality, and the language, life and work rhythms, relationships and priorities of Greece. Language difficulties, unpredictability, and an apparent lack of working routine were barriers preventing easy travel at the frontier. At the same time, the generosity and unconditional hospitality of my Greek colleagues, their willingness to carry out most of the work at the office in English, and our mutual commitment to the project facilitated communication and exchange. Playing back and forth between comfort and confusion, between well-being and distress, produced a psychic roller-coaster for which I was unprepared.

I had lived, traveled and studied in Europe and believed that Greece would be another European culture, and probably more interesting than most other cultures in Europe because of its classic heritage. "Three months in Greece!", my friends and colleagues would say. "How do you get to be so lucky?" Their minds, like mine, imagined whitewashed village hotels nestled on the azure blue of a hidden Aegean cove, or mystical ruins of ancient temples brooding amongst the crags of a Peloponessian mountainside. After I settled in to work, these images seemed like static and sanitized postcard images, loaded with the meanings assigned to them by Western travelers and

modern commerce. "In reality," one of our hosts confided, "Greece is just another Balkan country." Greece was, like every cultural construct, neither one nor the other, that is neither a sanitized representation of its postcard images, nor the chaos of the Balkan stereotype. It was a kaleidoscope of images, experiences, and identities in which desires and expectations—mine and my collaborators—were played out. New surprises in the way that my desires and expectations connected with the kaleidoscope that was Greece made almost every day a source of tension.

Sometimes these tensions were a source of frustration; sometimes humour. Often the difference depended on the point of view, and what had been a source of frustration in the early weeks and months of the work in Greece, became, with familiarity, a comfortable part of the routine.

Journal entries, March 31, April 1, 6 and 7, 1998)

> ATHENS—March 31 - On Day One I arrive at the office at 8:30 am, ready for work. I stand outside the locked gate for half an hour before the receptionist arrives. While he (the receptionist) is very apologetic about making me wait, and very happy to fire up the bunsen burner to make me a cup of his superb Greek coffee (*metrio*—medium sweet, please), he is also clearly puzzled as to what I am doing there so early. I guess I should plan to arrive after 9:15 am or so.
>
> April 1—Another hour and a half of listening to [the President]...I am despairing about getting anything done!
>
> April 6—Today we were special guests during an Olympic Day torch lighting ceremony followed by a concert. We hadn't eaten, and so at 9:00 pm we excused ourselves in order to find a restaurant before they closed. The recommended restaurant was empty, but the owner waved us in. We worried about imposing at such a late hour—until the restaurant slowly started to fill with people who had also been at the concert. The embarrassment came next morning when our host mentioned that he had seen us leave early, "Did we not enjoy the concert?" he wondered.
>
> April 7—On the job. It's 10:15 am. and no one is here. Doesn't anyone work in this country? No phones ringing; no hustle or bustle. I am living with an ongoing uneasiness about the lack of productivity.

The need to translate and interpret daily routines—working, eating, sleeping—in terms of Greek reality contributed to feelings of dislocation that have been described by authors of current post-colonial literature.[4] Minh-ha (1994), for example, describes the dilemmas of the travelling sense of Self:

> Every voyage can be said to involve a re-siting of boundaries. The travelling Self is here both the Self that moves physically from one place to another, following 'public routes and beaten tracks' within a mapped movement, and the Self that embarks on an undetermined journeying practice, having constantly to negotiate between home and abroad, native culture and adopted culture, or more creatively speaking, between a here, a there, and elsewhere." (Minh-ha, 1994, p. 9)

The need for 'constant negotiation' between my Canadian identity, with its predisposition to informality, politeness and reserve (Carson, 2000) and Greek identity, which seemed to appear in a new light almost daily, also manifested itself in the relationship with the President of the Foundation. The President is an eighty year-old Greek sportsman whose personality reflects, as I come later to understand, many of the characteristics of *philotimia. Philotimia* (*philo*—friend) has to do with "face," with personal and social positioning. It seems to be a well-understood concept in Greece, and "has a distinct social application. In this regard loyalty, first to one's family (broadly defined) and thence to one's friends and fellow-nationals, is paramount…" (Rawlins, 1997, p. 66). The President is an inspiring leader, full of plans, dreams and visions, charming and affectionate. The people who are part of his social circle are either "very, very good friends" or his own sons and daughters by virtue of the fact that he baptized or married them. He can become extremely angry when his judgment is questioned or his status is threatened. Throughout the duration of my relationship with the President I was

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4. Bhabha, 1994; Ang, 1994; Sarup, 1994; Shurmer-Smith, 1994; McCarthy, 1998

confronted with the challenge of "coming to understanding" with respect to *philotimia,* and working within its confines.

Daily confrontations with unforeseen situations and issues in the offices of the Foundation required a maximum energy output. Physical and emotional exhaustion was frequently a consequence. J. van Maanen (1988) writes:

> Fieldworkers, it seems, learn to move among strangers while holding themselves in readiness for episodes of embarrassment, affection, misfortune, partial or vague revelation, deceit, confusion, isolation, warmth, adventure, fear, concealment, pleasure, surprise, insult, and always possible deportation. Accident and happenstance shapes fieldworkers' studies as much as planning or foresight; numbing routine as much as living theatre; impulse as much as rational choice; mistaken judgments as much as accurate ones. This may not be the way fieldwork is reported, but it is the way it is done. (p. 2)

Field work in the context of the FOSE project involved not only observation, as in most ethnographic work, but also collaboration, mentoring and often subtle leadership. My role as the curriculum facilitator heightened by the emotional highs and lows to which J. van Maanen refers, evolved within the context of these realities. There were times when the President seemed to question my loyalty to his vision. The International Steering Committee became the conflict resolution mechanism, but often with much delay and only tentative agreement. In this set of circumstances, how could a facilitator from one cultural tradition responsibly facilitate the processes of curriculum development based in a different cultural tradition?

Addressing the question of international curriculum development

Since one of the mandates of the Kalavryta Conference and curriculum framework was that the project be undertaken with consideration for current curriculum theory, I began to search for material and examples of activities that would address the theory of

cross-cultural curriculum development. One of the prerequisites in this process was to come to some kind of understanding about the meaning of the concept of curriculum.

In North America the word "curriculum" traditionally meant "a course of study" and curriculum development traditionally meant the development of curriculum guides—documents that outlined specific content knowledge to be learned by students—for specific courses of study. Dewey (1938) added the concept of "experience" to the concept of curriculum, and since then definitions of curriculum have incorporated the notion that the experiences of students are an integral part of the concept of curriculum and curriculum development. Jackson (1992, p. 5) includes the following examples of definitions of curriculum:

- Curriculum is all of the experiences children have under the guidance of teachers (Caswell and Campbell, 1935).
- Curriculum encompasses all learning opportunities provided by the school (Saylor and Alexander, 1974).
- Curriculum [is] a plan or program for all experiences which the learner encounters under the direction of the school. (Oliva, 1982).

There are other ways to think about curriculum. For classroom teachers the "curriculum" is the textbook that teachers use, or the unit plans with teaching materials that they accumulate over years in the profession. In some grades in some systems the final examination becomes *ipso facto* the curriculum, as preparing for exams becomes the focus of all classroom activity. Thus the word "curriculum" has all of these meanings, and curriculum development is a process that finds itself situated between them.

Schwab (1973) suggested that there are four "commonplaces" which are represented in any curriculum guide or document: subject matter or experiences, learners, milieu, and teachers. Different views about the importance or role of each of

these commonplaces result in different ways of thinking about curriculum development. Attempts to categorize the many diverse ways that curriculum theorists think about curriculum and curriculum development have been put forward by McNeil (1974), Eisner and Vallance (1974), Kliebard (1986), and Pinar, et al. (1995).[5] Jackson (1992) suggests that these efforts may not be particularly helpful; they stereotype and oversimplify a complex field. A review of this literature, however, made me more aware of the ways in which complexities such as culture, gender, race, history, and institutional priorities might affect the work with FOSE, and of the origins of my own orientation to curriculum.

The delegates to the Kalvryta Conference agreed upon a curriculum framework for an international teacher's resource book, but I wonder, now, what lived experiences of education and curriculum the various delegates brought to the conference table? What conceptions of the priority of subject matter, of the meaning of educational experience, of the roles of students and teachers, of the significance of the learning milieu formed the background of their concepts of curriculum? As the facilitator in the curriculum

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5. McNeil (1975) categorizes conceptions of curriculum under four headings: humanistic, social reconstructionist, technological, academic. Eisner and Vallance (1974) list five orientations to curriculum: the cognitive process orientation, the technological orientation, the self-actualization orientation, the social reconstructionist orientation and the academic rationalist orientation. Kliebard (1986) bases his discussion of conceptions of curriculum on categories of interest groups: humanists, developmentalists, social efficiency educators and social meliorists. See Pinar et al. (1995), pp. 28-33 for a summary of these conceptions.

   Pinar et al. (1995) suggest that discourses on curriculum can be understood as: historical texts, political texts, racial texts, gender texts, phenomenological texts, postmodern texts, autobiographical/biographical texts, aesthetic texts, theological texts, institutionalized texts, and international texts. They note that the word "text" suggests that any orientation to curriculum comes out of "specific language systems and traditions which have specific histories and political legacies" (p. 32).

development process should I have tried to find out? Did I, at the time, even know what my own conception was? Does it matter?

There seemed to be agreement among the delegates to the Kalavryta Conference and within the Foundation of Olympic and Sport Education that the international teacher's resource book should be based on the best curriculum research available—that is, that each of the five themes of the Content Outline (Appendix B): physical activity, fair play, multiculturalism, self-esteem and the history of the ancient and modern Olympic movement—should reflect the most up-to date research on learning and teaching in that particular area. But whose curriculum research would be considered the "best curriculum research available?" What theories would be foregrounded? How was this research to be accessed? Who would carry out the exhaustive review of the literature that such a mandate required? Synthesizing the combination of curriculum ideas that were presented in the Preamble and the Basic Objectives of the Kalavryta framework with the many curriculum discourses on culture and teaching, moral education and identity formation often seemed like "mission impossible."

Aoki (1991) makes a distinction between "curriculum-as-plan" and "curriculum-as-lived experience" and refers to teaching as in-dwelling between the curriculum world of the plan and the curriculum world of the lived experience (p. 7). He reflects upon the tension that emerges from the challenges and difficulties of living with a "zone of between." He explains that "in-dwelling in the zone between curriculum-as-plan and curriculum-as-lived experiences is not so much a matter of overcoming the tensionality but more a matter of dwelling aright within it" (p. 9). Curriculum development is also a process that dwells in-between—between plan and the product of the plan—in this case

an international teacher's resource book. The challenges and difficulties of living in the "zone of between" in the process of developing the teacher's resource book will be explored much more fully in the section in Chapter Seven: *Currere* III—Narrating the Present, the FOSE Project. Some of the tensions arising out of the actual working situation in Greece in terms of curriculum development are, however, narrated in the journal excerpt below.

Narrative (based on journal entry, May 1, 1998)

ATHENS—As I sit in my Foundation office in this charming bungalow heritage home donated for the use of the Foundation by the mayor of the suburb of Maroussi, I can look out of the window at the ancient white marble quarries on Mt. Pendeli.

Then guests arrive from the National Pedagogical Institute. The NPI is the government organization responsible for writing all of the Greek school textbooks and workbooks. Two curriculum specialists responsible for physical education are here to discuss the possible participation of the National Pedagogical Institute in the piloting of the Foundation's Greek book on the Olympics. This Greek school book, written mainly by the Scientific Advisor, had been developed prior to my arrival and is in its final stages of production. In these first weeks at the Foundation I have been mainly involved in making suggestions for the contents of this book. Because I don't understand Greek I have not been able to be very helpful. But I have contributed a few ideas which the Greeks have adopted—a somewhat encouraging sign.

I look forward to this meeting with the NPI consultants because I am deeply interested in the curriculum insights and perspectives of my Greek curriculum colleagues. To my dismay most of the ensuing conversation with the President is in Greek, with the President doing almost all of the talking. His Scientific Advisor periodically leans over to translate a summary of the conversation, but it is virtually impossible to engage in a discussion about curriculum.

Then in English, the President summarizes his ideas for me. He points out that it will be the National Pedagogical Institute's responsibility to give instructions for how to use this book. "I don't like to leave to everybody to make his own program," he says. "We must give instructions for how to use the book."

He suggests that five minutes could be given to begin each lesson, and fifteen minutes at the end to summarize it. He suggests that meetings with parents be held for two hours every month or so.

"We must tell teachers to teach the social alphabet before they teach the literary alphabet" he emphasizes. "We must cure the 'social microbes'." We must tell the authorities that if you think it's important, and if you want to

> interfere in the social alphabet of the children, then give us one hour in your program."
>
> He then discusses his idea for university courses specializing in Olympic and sports education for schools. "Who will train the teachers?" he asks again. "Which universities should be involved?"
>
> In my notes on the meeting, I write, "the President demonstrates no respect for teachers. I feel slightly insulted."

The ideas of the President, which are outlined in this excerpt, are ideas which he presented frequently in our daily meetings, in his speeches and in the documents of the Foundation. In one respect, the President's comments spoke to his concern about the reality of teaching physical education in Greek schools. In Greece, teachers are carefully regulated in terms of the content and amount of time that are allocated for particular subjects. Physical education, as in most other countries of the world, is allocated very few hours; limited resources and inadequate facilities are a major concern. An Olympic education program would have to be introduced as a new course with an approved textbook, and with a specific time allocation legislated by the government. Schools and teachers in Greece, as in many other parts of the world, are not free to implement activities from materials other than the mandated textbook, or to reorganize their timetables. The President's comments reflected these concerns.

Other aspects of this conversation, in particular the President's ideas on the role of teachers, and his approach to the curriculum-making process, addressed me in a more personal way. He seemed to have a negative opinion of teachers, and his style seemed to be decidedly patriarchal and authoritarian. I became concerned as to whether he would accept a curriculum format based on the principle that teachers would adapt the materials to fit the needs and situations of their own programs.

I was thus presented with a dilemma. On the one hand I wanted to 'honour' the educational experience and expectations of my Greek hosts in light of a collaborative development of curriculum, which to them seemed to mean the preparation of a "core document" with academic articles that all teachers would teach. On the other hand I wanted to implement the mandate of the Kalavryta Conference and the International Steering Committee regarding the development of a manual based on current curriculum and pedagogical theory that could be adapted for use in different educational systems. Into this mix was added my own expectations based on my identity and experience as a teacher and curriculum writer. Within this space of conflicting expectations my identity as teacher and curriculum writer were uncomfortably challenged.

I was troubled by the President's opinion of teachers, and his concern about losing control of any aspect of the project. In our discussions he reiterated many times that he felt that teachers had to be taught every page of the book. It appeared that he did not trust teachers to use the materials at their own discretion. Would he trust me or his Scientific Advisor as collaborators? The President seemed to expect his "core document" to become a tool for a social revolution involving students and teachers. "The social ABC's must be taught before the alphabetical ABC's," he would reiterate in almost every conversation and speech that he delivered. Teachers, of course, would have to be instructed in the use of the book.

Later I came to understand that the opinion of teachers held by many Greeks had historical roots. Until the late 1980s Greece had no university schools of education, and even now, in these schools there is very little or no instruction in pedagogy. Kazamias and Kasotakis (1995) describe the educational discourse in Greece as "very poor,

consisting mainly of generalizations and pure theorising…either regurgitations of foreign pedagogical thought or dull banalities" (p. 23). Facilities and equipment, for example, for physical education, are lacking in many of the public schools. The result is that a poor opinion of the education system, and of teachers, is prevalent in much of the population, a situation that is compounded by ongoing teacher protests for better wages and working conditions. Most families invest substantial sums of money in private lessons for their children.

When I suggested to the President that I needed a teacher advisory group, or that the various drafts of the program needed to be reviewed by teachers in the field, he would initially resist such suggestions. Since field-testing was an integral part of my concept of curriculum development, and input from teachers was a crucial test for the validity of the material, the tension over this issue reappeared during various phases of the project. It was also an issue that went to the core of my identity as a teacher. Throughout my career I had used, and created, different kinds of learning materials, and expected and received respect for creative and independent work with students. My emotions during discussions with the President about teachers, teacher training and classroom trials were often defensiveness and anger. My predisposition to come to the defense of teaching as a profession was perhaps not a helpful way of coming to an understanding during these difficult moments.

In the months before the June 1999 meeting of the International Steering Committee, I took every opportunity to engage the President in further discussions about his vision of the international version of the curriculum initiative. Although he had no educational training, and readily admitted that he was a disinterested student in school,

he had for years nurtured a vision (his *orama)* of a child-friendly sport and Olympic elementary school program. After many discussions on this vision, I began to feel more confident that because of his passion for a program that would "give the child the fire in his hands" and "speak to the heart," he would support and, in fact, contribute creative and interesting suggestions.

As collaborators we seemed to be in agreement that the international book had to be different from the Foundation's Greek book for schools on Olympic education; it had to reflect a multicultural perspective. The President made this clear when he realized that, out of respect for the pioneering efforts of the Foundation in the writing of the Greek book, I was trying to work aspects of the Greek school book into the content of the international teacher's resource book. "This book must be "ecumenical," the President would say. "Don't refer so much to the Greek reality."

But what did it mean to suggest that the book must be "ecumenical?" There are volumes of literature which speak to issues and dilemmas of multicultural curriculum development. How was I to reconcile these with the President's concept of *oikoumenikos,* (from the ancient Greek word meaning "the inhabited earth")? How was the word *oikoumenikos* similar to and/or different from my concept of multiculturalism?

Our task was made more complicated when a review of the literature on transnational educational initiatives presented little information assessing the effectiveness of international curriculum initiatives. Comparative education discussions typically focussed on comparing curricula from two or more nations on the basis of some particular criteria. Global education initiatives presented varying perspectives on ways to implement global/international/peace education programs in North American

schools, colleges and universities. As recently as 1995, Pinar et al. were lamenting the dearth of research and writing on the "international dimensions of curriculum study" (p. 792).

The biggest barrier to a complete review of the literature in the field of international curriculum development was, of course, its preponderance in the English language and from American sources. This factor reinforces concerns that Western ideas dominate the global education agenda of international organizations. On this issue of developing international curricula, we were all passengers on Odysseus' ship, and sailing into unknown waters. Conversations with specialists working on UNESCO educational projects provided some insights, but documentation seemed to be unavailable. One of the things that drew me to the Greek project was, in fact, its purpose of developing an internationally applicable curriculum resource. Traditionally, curriculum has been developed within national cultural boundaries. The proliferation of transnational organizations and the processes of globalization means that often curriculum development now takes place outside of these boundaries, although there was little research related to the processes, challenges and assessment of these trans-national initiatives. Is it possible, I wondered, to develop an international teacher's resource book that would be useful in the many cultural contexts of the world's diverse educational systems?

In the following narrative I present the experiences of one initiative to engage participants from different countries in a dialogue on international issues related to curriculum.

Narrative (based on journal entry, April 30, 2000)

BATON ROUGE, LOUISIANA—You couldn't imagine a more beautiful location for a university than here at Louisiana State. Gorgeous trees drape themselves languidly over a long lake, and the large open spaces of green grass are framed by graceful colonial buildings. A perfect place for "conversations" on the internationalization of curriculum. My enthusiasm turns to dismay, however, in the first sessions when, although there are many people from other parts of the world, the "conversation" is dominated by North Americans. During one of the paper presentation sessions I listen to a wise, experienced educator from India present a very interesting analysis of the place of ethical education in India, and also to a Japanese student who discusses the ethical messages in Japanese Haiku poetry. Neither of these individuals make a contribution in a round-table discussion on globalization. Why? This trend continues in other sessions, where, although there are excellent presentations by participants from other countries and cultures, the "conversations" become monologues of Western perspectives on globalization.

Where is the "cosmic consciousness" of others (a phrase used by one of the participants during a discussion) in this conference? How many gifts of understanding from people of other traditions are denied by allowing the traditions of Western dialogue to dominate the proceedings? How could dialogue be organized so that the contributions of "others," guests from other cultural and language traditions, could be facilitated? How do we engage their participation? How do we learn to listen? What is our responsibility in this cross-cultural dialogue? What is "theirs?"

It was these questions about the facilitation of dialogue and collaboration among people from different cultural contexts that I took away with me from this conference. Even with the best intentions, it was not easy to "realize" intercultural dialogue. Furthermore, Western language and educational traditions may inhibit rather than facilitate conversations at the "boundaries" of cultural difference.

Complexity, conflict and confusion characterize the current thinking on globalization—in the literature, and for me personally. I want to believe with Gadamer that dialogue will lead to understanding in the borderlands of cross-cultural endeavours. I have enough life experience there, however, to know how easily misunderstandings occur—in spite of dialogue, or perhaps because of it. In addition to misunderstandings

there are disagreements, and some of these are beyond solving by sheer good will. In fact "good will" can also be oppressive.

Niranjana (1992), for example, problematizes the "good intentions" of scholars who translate documents from other cultures into other languages, and questions the hermeneutic confidence in a dialogical process for coming to understanding. She argues that Western interpretations of the documents of other cultural traditions are often idealistic, simplistic and naïve, in spite of their good intentions. She suggests that many translators seem to be "oblivious to the relations of power implicit in translation...in the colonial context...the "exchange" is far from equal and the "benefaction" highly dubious, where the asymmetry between languages is perpetuated by imperial rule" (p. 59). "Somehow," she says, "the people writing about translation have never considered the "political" contexts of translation" (p. 60).

> Translation theory's obsession with the humanistic nature of translation seems to blind writers to their own insights into the complicitous relationship of translation and the imperialistic vision. (61)

Current writing in educational ethnography and transnational curriculum development has begun to investigate and highlight the problems and complexities of the transnational transfer of educational and curriculum ideas and programs, of which translation of documents is one complex and highly problematic aspect. Smith (1997) worries that "globalization theory," when applied to education, seems to imply a universal application of Western notions of human development. He suggests that these notions are dangerous not only because the planet cannot physically sustain Western concepts of economic growth, but because the emphasis on what he calls economic

fundamentalism de-emphasizes the obligation to provide for basic human needs: child care, homemaking, assisting the elderly, etc. (p. 2).

Other authors highlight specific concerns about transferring cultural/educational knowledge from one system to another. Kanu (1997) and Warwick et al. (1992) write about curriculum issues such as "the need for explicit attention to culture during project design and implementation" (Warwich, et al., 1992, p. 305) in transnational educational research projects in Pakistan. Crossley and Broadfoot (1992) express a concern about international project consultants, and argue that "given the limited cross-cultural experience of many personnel involved in this process, the dangers of inappropriate international transfer of educational policy and practice have visibly increased" (p. 11). Even the World Bank highlights concerns about their educational project designs in a report titled *Schools Count.* The authors (Heneveld and Craig, 1998), in a study to "understand how well the Bank and its African borrowers are responding to what is known internationally about how to improve the quality of learning inside schools" (p. vii), note that the inputs of the projects focussed on system needs (policy decisions and large-scale programming) rather than school needs. They conclude: "Finally and most disappointingly, none of the twenty-six projects deals explicitly with issues related to *school climate*…or to *teaching/learning processes*" (p. xvi of the Executive Summary).

Louisey (1997) suggests that an insider's perspective is necessary for successful educational research in transnational situations: "When the researcher's insight and the subject's own view of the reality being researched spring from a common cultural and social experience, the findings and the conclusions derived therefrom can be stimulating and powerful...the insider's familiarity with the meanings attached to words and acts of

the researched community can prevent misunderstandings" (p. 201). In Greece, the FOSE Scientific Advisor was my insider, interpreting not only the language, but also appropriate ways of being in the culture. Insiders filter communication through their own prejudices, perspectives and priorities. Dependency on an insider for the interpretation of cultural difference and educational practice is a situation fraught with possible misunderstanding.

These comments suggest that a great deal more information regarding the effects of transnational transfer of educational expertise is needed in order to understand the phenomena. This information would be extremely helpful to people who undertake to facilitate curriculum development work in cultural and educational systems that are different from their own. Gough (1999) suggests that while economic globalization clearly has consequences for both national and curriculum policies (p. 74), there is yet very little evidence of what these consequences may be.

> Popular understandings of globalization are replete with apparent contradictions, including a curious tolerance of—or indifference to— extravagant claims about its significance and consequences in various arenas of social life. (p. 78)

He refers to the uncertain and unknown effects of globalization on contemporary cultural production such as curriculum development as a "transnational imaginary" (p. 74), and notes that there is a relative silence about the effects of globalization on curriculum in the most recently published major synoptic texts. Neither Jackson (1992) nor Pinar et al. (1995), for example, have much to say on the topic, nor do the post-modern curriculum texts of Doll (1993) and Slattery (1995). With respect to education and curriculum, Gough argues, there is no unitary reality of globalization, and that whatever awareness may be increasing

> is a somewhat inchoate apprehension of complex, multiple proliferating and immanent realities, overlaid (and further complicated) by our own reflexive 'awareness' of the need to be—and to be *seen* to be—aware that globalization is, indeed, worthy of our attention. (p. 73)

Gough (2000) suggests that "the world is not yet 'one' enough that we can equate local knowledges with those that pretend to be 'universal,' and the global marketplace is only one location for curriculum deliberation within the global village of our imaginations" (p. 7). Perhaps the "internationalization' of curriculum studies" (Pinar, 2000) might best be understood not so much in terms of translating local representations of curriculum into a universalized discourse, but, rather, as a process of creating transnational spaces in which local knowledge traditions in curriculum inquiry can be performed together" (Gough, 2000, p. 6). How a curriculum inquiry opens up these transnational spaces for the mutual performance of local knowledges is an important topic for further reflection.

Perhaps there are other locations for such curriculum deliberations, and perhaps in these places, dialogue in all of its representations offers opportunity. Perhaps there are some lessons to be learned about working with others on cross-cultural curriculum projects by exploring the lived experience of one such initiative. That is the hope that drives this inquiry.

Within the tensions of Olympism as context

My thoughts and feelings regarding the relevance of Olympism as context for educational initiatives have been in a continual state of evolution since 1984 when I was seconded from a teaching career to develop the educational programs of the Calgary 1988 Olympic Winter Games Organizing Committee. At that time it seemed to me that

the Calgary Games would provide an excellent context for relevant and interesting activities for schools. The Calgary curriculum materials linked sport and Olympic-related topics to activities in a variety of subject areas: social studies, language arts, art, mathematics, science, physical education.

During the process of researching for the Calgary Olympic materials, I came to understand that the modern Olympic Games were rooted in an educational reform movement lead by Pierre de Coubertin.

> For Pierre de Coubertin and those who helped him establish the International Olympic Committee and the modern Olympic cycle, the Olympic Games were not simply to be an athletic event, but the focal point for a broadly based social movement which, through the activity of sport and play, would enhance human development and generally make the world a better place to live. (Kidd, 1985, p. 1)

De Coubertin's philosophy of Olympism was inspired on the one hand by the philosophy of the ancient Greeks which emphasized a "delicate balance between mind and body" (De Coubertin, 1894, in Müller, 2000, p. 532), and on the other by admiration for the educational ideas of Thomas Arnold. According to de Coubertin, Arnold transformed education in England by the introduction of athletic programs.

> Not only does athletics reign over education, where it provides the teacher with an extremely powerful yet very delicate instrument for moral education, but it has also invaded the territory of the entire Empire. Today, it is everywhere. (De Coubertin, 1894, in Müller, 2000, p. 536)

The original version of the *Olympic Charter*, written by Pierre de Coubertin and his International Olympic Committee in 1896, listed four general aims:

1. To promote the development of those physical and moral qualities which are the basis of sport
2. To educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world

3. To spread the Olympic principles throughout the world, thereby creating international goodwill
4. To bring together the athletes of the world in a great four-yearly sports festival, the Olympic Games.

The modern version of the *Olympic Charter* (2001) emphasizes "respect for fundamental human ethical principles (p. 10)," and notes that:

> The goal of Olympism is to place everywhere sport at the service of the harmonious development of man [sic], with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity. (p. 10)

According to Gessman (1992), "the Olympic idea cannot be understood, without an understanding of its educational mission"[6] (p. 33). For Gessman, the core of the Olympic value system is the steady development of the potential of every human being. His emphasis is on school sport, and he outlines the following suggested learning areas that would be connected to school sport (practice, training, competitions) carried out in correspondence with the Olympic idea: fair play, health, risk-taking and adventure, artistic and creative development, and sociability (p. 38).

Bruce Kidd (1985) articulated the following points of correspondence between Olympism and general goals of education (p. 10):

- Mass Participation: the expansion of opportunities for sport and play to create what de Coubertin called "the democracy of youth";
- Sport as Education: the development of opportunities that are genuinely educational, that assist both individuals and groups in the process of knowledge;
- Sportsmanship: the fostering of a high standard of sportsmanship, that de Coubertin called "the new code of chivalry". Today the world refers to this same concept as "fair play";
- Cultural Exchange: the integration of the visual and performing arts into the Olympic celebrations;

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6. Translation by the author.

- International Understanding: the creation of a movement whose membership transcends racial, religious, political and economic categories, a brotherhood that promotes understanding and thus contributes to world peace; and
- Excellence: the pursuit of excellence in performance.

From my point of view as a teacher in the 1980s, these ideals seemed to correspond with important goals in the schools where I taught.

Olympic scholars have continued to rework the pedagogical ideas of Olympism. In Germany, Grupe (1996) distilled three main pedagogical messages out of de Coubertin's writings on education: 1) development of body, mind and character through a striving for achievement in physical endeavours and competition (carried out always in the spirit of fair play), 2) availability of a wide variety of sports, and 3) peace, friendliness and international understanding.

Kidd (1996) outlined an Olympic pedagogy for athletes. He observes that there is "a tremendous gap between aspiration and the bleak reality of most Olympic athletes' lives," that this is a "major source of tension, if not disillusionment, among those who identify with the Movement's idealist goals and believe that sport can provide the centerpiece of a broad, embodied, liberal education" (p. 82). He argues for "a rigorous outcomes-based pedagogy of the Olympic sports, that is, an explicit program for imparting the values of Olympism in the day-to-day of training and competition and at the Olympic Games" (p. 88). He suggests that "the Olympic Movement must clearly spell out those knowledges, skills, and values it intends to impart under its oft-quoted phrase, 'the harmonious development of human kind'," and make a much greater effort to "provide participants with a formal opportunity for intercultural exchange" (pp. 88-89).

Rail (1996) developed a concept of Olympic education as empowerment education for adults, based on the theoretical ideas of Paulo Freire.[1] She suggests that such a program would not only provide background information on the history and issues of the Olympic Movement, it would also "focus on the existential reality of the participants and facilitators—their own ways of interpreting and dealing with the sport world around them" (p. 8). "Empowerment," she says, "evolves from the interaction of reflection and praxis that can transform social conditions" (p. 8).

For these authors, Olympic education is ethical education, carried out in the context of physical activity and sport for all, and emphasizing fair play and cross-cultural understanding. As Kidd observes, however, there is disillusionment with the way that the ideals of Olympism are enacted in sport and Olympic affairs. These ideals are also criticized by some for their grounding in what Duncan Petrie (quoted in Real, 1996) describes as:

> an essentialist cultural tradition rooted in Judeo-Christian religion, Roman law, Greek ideas on politics, philosophy, art and science, and all refracted through the Renaissance and the Enlightenment. This tradition...promotes itself as being characterized by ideas of high culture, autonomy and liberty, and is frequently contrasted with the cultural traditions of "others," be they Asia, Africa...or in more recent times, America. (p. 11)

Can Olympic education, rooted in such a tradition, address issues of cultural difference? Freire (1997), writing generally about global educational initiatives, asks how one can expect "positive results from an educational or political program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions not withstanding (p.150). By signing the *Olympic Charter* (2001), all of the 199 nations who now participate in Olympic Games theoretically affirm the values of Olympism for their own cultural context. Is the *Olympic Charter*,

however, in spite of its good intentions an example of "cultural invasion" by Western educational philosophy?

The *Olympic Charter* (2001) is not the only international charter about which questions related to cultural difference are being asked. In an article entitled "U.N. Convention on the Rights of the Child: A Cross-Cultural View," Murphy-Brown et al. (1996) argue that even in a document as well intentioned as the U.N. Convention on the Rights of the Child, designed to be a "worldwide, comprehensive guide to defining and implementing children's rights" (p. 1257), "certain cultural viewpoints may have been more represented than others" (p. 1257). They note that:

> Vast cultural differences can be expected in the interpretation of both the substantive rights and the appropriateness of particular implementation procedures. In fact, one can anticipate basic cultural differences in how the very meaning of the term *children's rights* is understood. In some cultures, for instance, it may be difficult for individuals to imagine children as having rights apart from their parents. (p. 1257)

The basic objectives for the FOSE curriculum project, approved during the Kalavryta Conference, include many phrases that may be interpreted differently in different cultural contexts. Examples include: "enrich the human personality," "develop a sense of human solidarity," "encourage excellence and achievement," "develop a sense of the continuity of human civilization." Are these "universal values"? Is it possible for an educational program based on these objectives to "respect the particular view of the world" held by people in different cultural contexts?

Critics of the Olympic movement suggest that de Coubertin's ideals have become "immersed in a sea of propaganda" (Chu , 1981, p. 363) through the increased commercialization of the modern Olympic Games. It is the commercial face of the Olympic Games that children and teachers experience through the media—television,

radio, newspapers, magazines, and memorabilia. Although there are efforts by TV broadcasters of the Olympic Games to bring the human stories of Olympic triumph and tragedy to the screen, the general public—and in fact, most Olympic athletes—are unaware of the pedagogical ideals that de Coubertin wanted to promote through his Games. To many whose understanding of the Olympic Games is limited to accounts in the media, the Games seem to present the worst excesses of a wealthy, global conglomerate—corruption, commercialism and cultural domination—couched in a public relations discourse emphasizing ethical values and international understanding. Walmsley and Heine (1996), for example, argue that members of the IOC

> have successfully assumed the role of purveyors of the 'bland' Olympic ideologies, produced and reproduced, altered constantly to fit the shifting political currents....In this field, regulated by the IOC and its massive infrastructure of administrative and intellectual supporters, there is little room for the critical examination [of important concepts]. The history of contradictions and current practices...is obscured by a dominant discourse invoking notions of global harmony. (p. 85)

De Coubertin tried to encourage the IOC to take its educational role seriously. There have been twelve Olympic Congresses between 1894 and 1994, eight of them organized by de Coubertin between 1894 and 1930 to promote his educational objectives for the Olympic Movement (Müller, 1994, p. 13). Few of the members of the IOC, however, understood his educational philosophy, or supported his campaign to use the Olympic Games as a focal point for the promotion of educational objectives. Among these objectives was a commitment to entrench physical education in the educational systems of his country and in the rest of the world. Unfortunately, as Müller (1994) reports, although de Coubertin was still leading the IOC, the reports of the Olympic Congresses during the first three decades of this century practically ignored their

pedagogical discussions, and focussed on the technical discussions (pp. 13-14). De Coubertin eventually resigned from the IOC in order to focus on his passion for educational reform, subsequently organizing two other international physical education organizations (Müller, 2000, p. 46).

Are the values of Olympism just hollow rhetoric for the organizations that present the Olympic Games, and is it therefore questionable whether the universal values of Olympism could be credible as a context for a curriculum initiative? In response to the criticism that the values of Olympism are idealistic and unattainable, Müller (2000) writes:

> The fact that its values may seem unattainable does not mean that the idea is obsolete or misguided. Olympism contains visions which offer an ever-changing field of opportunity to athletes and everyone else concerned. (p. 528)

Most Greek participants in the FOSE project consider the universal values of the Olympic idea as a sacred legacy of the Olympic Games of classical Greece. Therefore Greek Olympic ceremonies usually feature a quasi-religious re-enactment of blessing by the priestesses of the sanctuary of ancient Olympia. Furthermore, the Greek government actively supports the International Olympic Academy (IOA), located just around the corner from the ruins of the ancient Olympic stadium. During the sessions of the IOA, geography, mythology, ancient history and modern cultural diversity combine to foster unforgettable experiences that participants invariably describe as Olympism.

Narrative (based on journal entry, September 14, 1996)

> ANCIENT OLYMPIA—This special valley is now an old friend. Five times now I've experienced its magic. After a still tedious six or seven-hour bus ride from Athens we are greeted with a cooling welcome from the thousands of hand-planted trees and flowering bushes on the ten acres of the International Olympic Academy. They are watered every day, a rather extravagant use of a precious resource, but necessary to inhibit the danger of fire. Echoes of voices of ancient times drift through the olive and pine

> trees, and are especially present as you pass the moonlit excavations of the ancient stadium and the nearby sacred precincts on a thirty minute walk from the Academy to the village. Greek retsina, definitely an acquired taste in a wine, awaits in an old familiar village tavern.
>
> The charming dorms and service areas of the Academy curve in three half circles up the slopes of the hillside overlooking the Alphios River. Our sessions take place in a modernistic new structure built recently into the hillside at one corner of the estate. For those of us who have long treasured the open vistas, open windows and rustic discomfort of the original lecture hall, the new premise—offering air conditioning, but no vistas—seems out of place. I am pleased to see that a number of my well-known and experienced Olympic colleagues have responded to the President's invitation. I renew fond friendships with people from Ottawa, Germany and England. The United States Olympic Committee has also sent a representative. With these folks we have a chance to launch a successful Olympic education initiative.

This journal entry was written during the first conference organized by the President to launch an international educational initiative. At the time the President was still president of the Greek Olympic Committee. It is included here to help to evoke the ambience of the setting of the International Olympic Academy, where Olympism is not only articulated in lectures, but lived in the coming together of people from all over the world. The setting sometimes seems mythical; the cross-cultural experiences there are sometimes transformational—a stimulation for the imagination, something Maxine Greene (1995) says is necessary in order to be able to visualize a different kind of world.

These experiences stand in stark contrast to the political and personal conflicts that seem to characterize many Olympic-related activities, including the FOSE project. For example, although the Olympic Academy has hosted thousands of Olympic athletes, educators, and sport officials since its inauguration in the 1960s, and although the first conference of the international curriculum project was held on its premises, the Academy declined to participate further in the FOSE project after a partisan, political disruption in its relationship with the President of the Foundation. This ongoing political

struggle within the Greek Olympic Movement continually threatened the progress of the FOSE project, and regrettably damaged my own relationship with the International Olympic Academy.

Critics of the Olympic Movement often argue that because of the way that the modern Olympic Games seem corrupted by corporate and personal greed, they are an unsuitable context for activities in schools. Wamsley and Heine (1996) go so far as to describe the promotion of the Olympic idea as "ideological inscripting" (p. 88). They argue that before the Winter Games in Calgary there was "an intensive educational program of Olympic discourse directed by the organizing committee toward the media, citizens, volunteers, and children of Calgary and surrounding area" (p. 85). They conclude that "citizens [including children] were…educated for a pre-arranged future, where participation in various aspects of Olympic consumption could be directly linked to personal experiences and memories of 1988" (p. 88). This interpretation of initiatives by the Olympic Organizing Committee and more than two hundred Alberta educators makes the assumption that it is possible to "inscript" teachers and students through optional learning materials. Would it follow then that every curriculum initiative or educational program could be described as "inscripting" to the degree that they unfold from certain stated goals and objectives?"

There is evidence in the literature that Olympic educational materials seem to have value as pedagogical tools. Kristen Helland, a teacher in Lillehammer responsible for the development of educational materials for the Lillehammer 1994 Olympic Winter Games said that the Olympic Games there "created the golden situation for learning for children in Norway" (Helland, 1994, p. 2). In a study which compared the educational initiatives

from the Montreal, Calgary and Lillehammer Olympic Games, Spannenberg (1994) observed that while the materials from the Calgary Winter Games made only oblique references to the pedagogy of Pierre de Coubertin—a serious deficiency according to his criteria for an Olympic education school program—a survey conducted by the Canadian Olympic Association (unpublished, and reported in Spannenberg) found that 97% of teachers responded strongly in the affirmative to the question of whether they would use the material again in the future (p. 47).This study and the teacher comments seem to suggest that teachers who used the materials found them useful as pedagogy as well as a source of Olympic-related content. In a letter to the Calgary 1988 Olympic Winter Games Organizing Committee, one teacher commented:

> The excellent Olympic unit you and the Committee put together…has all the qualities that well-thought out curriculum material should have—a high interest level, adaptability, teacher information and ease of use. I teach a Grade 4/5 split class in the City of Toronto, and my students are enjoying the unit and are acquiring skills using innovative and interesting material." (Public school teacher, Toronto, Ontario, private correspondence, January 13, 1988)

Nevertheless, in the light of current curriculum theory, which suggests that curriculum development should be "radically eclectic," should focus on celebrating global diversity, should confront issues of race, gender and ethnicity, and should incorporate an emphasis on peace, interdependence and ecological responsibility (Slattery, 1995, p. 253), I worry about Olympism. Could a curriculum document based on the "essentialist" universal values of Olympism possibly meet these criteria? It is a question that will continually resurface during the duration of the FOSE international project.

Set against these concerns, however, are experiences where participation in Olympic-related activities make personal meaning for me out of the ideals of Olympism.

In the following narrative, the delegates to the Naoussa Conference on the FOSE international project are enjoying an evening of hospitality in northern Greece. The compelling nature of the messages of Olympism seem to rise up out of communal Olympic-related experiences like the one which follows.

Narrative (based on journal Entry, January 29, 1997)

NAOUSSA—In the North in January, Greece is a land of burbling streams that rush down forest-covered mountainsides and unite to water a verdant and productive plain. This is Macedonia, the land of Alexander, the homeland of Aristotle. A walk along a cool little creek brings you suddenly to the marble bench and roofed stoa built into a hillside that was the site of the school where Aristotle taught the boy Alexander. If you listen carefully you hear voices, echoes of an argument between a young teacher and his student.

I am attending the Second Preliminary Conference on Olympic Education sponsored by the Foundation for Olympic and Sport Education. Our goal is to outline a plan for the development of an international resource book for teachers on Olympic Education. On the final evening of the conference our hosts throw a traditional Macedonian après-ski party for us in the old log chalet. After a barbecue of assorted meats, grilled over the open fireplace, there is dancing - traditional Greek style. The indelible Olympic snapshot occurs when K. M., who looks, acts and dances like Zorba, but is a Ministry of Education curriculum person from Crete, circles the floor in a traditional Greek dance. He is joined by H. K., a physical education professor from Turkey and P. P., a schoolteacher from "Macedonia in the Former Republic of Yugoslavia". P. P. lives about two hour's drive from Salonica, but has to spend two days travelling through Italy to reach Greece. Because of a political situation that exists between Macedonia and Greece over the use of the word Macedonia, he is not allowed to cross the border between his province of Macedonia and Greek Macedonia.

As we watch the three—a Greek, a Turk and a Macedonian—abandon themselves to the dance, some of us choke back tears. It is an unforgettable moment.

When three men from nations with deep political disagreements and histories of conflict come together in the name of Olympism, the appeal of the call is part mythological, part pedagogical, part ecumenical, and part wishful thinking. My ambivalences about the universal values of the Olympic idea play themselves out against

the positive things that I have experienced and the enthusiasm I have observed in schools. Wittgenstein's (1968) metaphor of spinning presents an analogy for my conflicted thoughts on Olympism:

> As in spinning thread, we twist fibre on fibre. And the strength of the thread does not reside in the fact that some one fibre runs through its whole length, but in the overlapping of many fibres.
>
> Don't say: "There *must* be something common [some essence, some univocal core of meaning]" but *look and see* whether there is anything that is common to *all*.—For if you look at them you will not see something that is common to *all*, but similarities, relationships, and a whole series of them at that. To repeat: don't think but look!
>
> We see a complicated network of similarities, overlapping and criss-crossing: sometimes overall similarities, sometimes similarities of detail. I can think of no better expression to characterize these similarities than "family resemblances." (p. 32)

I was always aware that de Coubertin was writing out of a European, aristocratic, humanistic tradition, heavily overlaid with romantic and idealistic notions of the potential of a reformist education to change the world (Wirkus, 1992). Similar ideas and similar rhetoric seemed to characterize the speeches and conversations of the President who is leading the FOSE project. At the same time I was inspired by the vision, and aware, from personal experience, that the values of Olympism seemed to bring people from many different cultures together in the name of education. These points of view became twisted together. According to Wittgenstein there is strength in this overlapping.

CHAPTER FIVE
CURRERE I—RECALLING THE PAST

...retelling the text of the past is part of the reality of the present...
(Paul Ricoeur, in Thompsom, 1981, p. 17)

A hermeneutic inquiry begins with an exploration of what seem to be the pressing questions and tensions. The pressing questions and tensions of this inquiry were discussed in the previous chapter, Chapter Four, Launching—Exploring the Question. The next phase involves bringing into consciousness the prejudices, preconceptions and traditions that help to create my *horizon* of understanding with respect to teaching, culture and curriculum. Pinar and Grumet (1976) recommend a process for doing this as the first phase of *currere*. In this phase past experiences are recalled and reflected upon. Thus by combining autobiography and reflection *currere* offers me the framework in which to foreground the *horizon* with respect to teaching, culture and curriculum that I carried into the FOSE project. In this chapter, I narrate three experiences in my career as an educator. In each experience a brief narrative precedes a reflection on the experience. I return to the past "to capture it as it was, and as it hovers over the present" (Pinar, 1975, p. 59). Pinar and Grumet (1976) suggest that this reaching back through reflection on past experience brings a new kind of seeing that can deepen our understanding of the running (p. vii).

Living curriculum development as teaching experience

Narrative

JOHN DIEFENBAKER SENIOR HIGH SCHOOL, HUMANITIES 30—I remember the day that four of my students showed up in the classroom to present their Humanities 30 (Grade 12) "Dirty Thirties" project. The class had been working on a group project assignment on the period of the

1920s and 30s. Groups of students selected a project from a description of about twenty projects, and signed up for the project on a first come, first serve basis. I don't recall that barbershop quartet was one of the projects, but in this particular year, one very confident group of young men, the athletes of the class, undertook to spend a few week nights at the meetings of a local barbershop singing club. Their performance was a never-to-be-forgotten hit. Through the classroom door they came, dressed in white pants, with red and white striped suit jackets and straw bowler hats. And they sang barbershop—rather well I might add. I couldn't believe that these jocks would have the courage and the self-confidence to carry it off. They were so proud of themselves, and talked about the guys in the barbershop club where they had gone for a few lessons. They took photographs of each other, and pranced for the girls. As part of their project they were required to say something about the music of the era, but I don't remember what they said. What I remember is their singing—and their outfits—and the fun we had. Is learning supposed to be fun?

Reflection

The years of Humanities teaching at John Diefenbaker Senior High School were very satisfying years. Humanities was an interdisciplinary program, combining Social Studies and English/Language Arts in one program. Teachers worked in teams, a social studies teacher with a language arts teacher, and taught a combined class of about sixty students. The humanities area was organized like a clover leaf.Three open classroom areas fed into a large workroom, and around the edges were seminar and tutorial rooms of varying sizes. It was an arrangement that facilitated and required creative curriculum planning and well-organized classroom management. Curricula in Social Studies and Language Arts were organized sometimes around Social Studies themes and sometimes around a particular genre or literary work, a Shakespearean play, for example. Lesson planning involved a combination of large group instruction and small group work, individual activities or tutorials and project work. Many opportunities were offered for experiential, hands-on activity.

Looking back, I realize that Humanities was a program custom-made for my teaching style. It appealed to my preference for experiential learning; my passion for creative, interdisciplinary instructional planning, my abilities as a curriculum developer and my preference for collaborative work. My memories are of the activities that engaged the enthusiastic participation of students: speakeasies in the basement (another 1920s project), model parliaments (complete with terrorist takeovers and feminist political parties), singsongs with my guitar (I knew the chords for three Canadian folksongs which received good use in a Grade 10 unit on Canadian history), a Victorian tea party, where all of the girls dressed up in long dresses and served tea to their befuddled male classmates.

What did all of this have to do with curriculum? It was a question that students and their parents often asked. The answer of the staff in Humanities was that the required content and objectives of the curriculum guides were integrated through various themes; that the content of the Social Studies was enlivened through novels, poetry, and film, and that literature and English/Language Arts assignments became relevant as they illuminated the context of a Social Studies topic. The tea party, for example, was a prelude to the study of the realities (or rather the unrealities) of Edwardian England and the political causes and social situation leading up to World War I. In the Edwardian theme, the political, historical and economical concepts came alive through the drama of the sinking of the Titanic, presented in poetry, short stories, novels and movies.

As an enthusiastic teacher, I was comfortable in a flexible, collaborative and somewhat unstructured environment. It was my firm opinion that Humanities provided excellent education, and was well received by most students. With the reintroduction of

departmental examinations, however, several deficiencies became apparent, and I had to take a long second look at my zeal for experiential teaching. I was the Humanities department head during the first year of the reintroduction of a departmental examination for Grade 12 students, and I had to take responsibility for the fact that our students did not do as well as they should have or could have on their final examination. What was wrong with the program? At the time I argued defensively that there was nothing wrong with the program, that the problem was with a test that didn't and couldn't measure the important educational experiences that we were providing for our students. I would still argue that some curriculum outcomes are not measurable with universal testing, and that the overemphasis on testing to assess educational excellence has some negative consequences for teachers, students and pedagogical progress.

In recalling the Humanities experiences I recognize now that there were some inadequacies in the program. The barbershop quartet group had a very good time planning, rehearsing and presenting their material. But I realize in hindsight that, although they may have good memories of the activity, although they learned a great deal, perhaps, about working together (an important educational outcome), they may not have understood what they were learning about Social Studies' concepts. There were sometimes too few activities included in the unit plan that gave experiential activities a home in the specified content and concepts of the curriculum. Sometimes the program emphasized activity at the expense of thinking. Students were, therefore, disadvantaged when it came time to write a very content-oriented final examination. They weren't cued for the concepts or for the discipline-determined terminology of the exam.

I have often argued that a final examination discriminates against experiential, inductive-learning and teaching styles. The examination can and often does become, *ipso facto,* the curriculum. On the other hand, as Dewey (1938) writes: "Overemphasis upon activity as an end, instead of upon *intelligent* activity, leads to identification of freedom with immediate execution of impulses and desires" (p. 69).

> Once more it is part of the educator's responsibility to see equally to two things: First, that the problem [project] grows out of the conditions of experience....; and secondly, that it is such that it arouses in the learner an active quest for information and for production of new ideas. (p. 79)

I am aware now that the Humanities students needed to reflect more on what they learned from their experiential activities, and that they needed a sense of assurance that they were as well prepared as any other students to do what they needed to do to succeed in the examinations. Part of a teacher's responsibility is bringing closure to a learning situation by helping students reflect on what they have learned and experienced. This insight is important for curriculum developers as well.

Another thing I now realize about the Humanities 30 program is that not every student was able to be successful there. It never occurred to me, at the time, that some students might have difficulty learning in what I considered to be such an exciting, active learning situation. Now, when I reflect on the Chinese students who were unhappy about the lack of structure and discipline, and on other young people who were uncomfortable in a cooperative learning environment, I realize that cultural differences and learning style preferences should have been taken into consideration.

Living curriculum development as cross-cultural experience

Narrative

> CROWFOOT SCHOOL, CLUNY, ALBERTA—The image of my walks through the hallways and into the classrooms of this Indian[7] residential school will forever be etched in my memory. It was an imposing three-story building standing out alone on the dusty prairie. A long hallway like every other school hallway led to the Grade 5 classroom—past the library, it was pointed out. The library was a tiny alcove off to the side of the hallway. It had, perhaps, fifty books in it. The classroom, with thirty-five desks in it, overflowed with about fifty young people, ranging in age from 10-11 to 19. The older boys were too big for the desks; they sat on the window sill. As I watched the teacher, a nun, dressed in the traditional black and white habit, work with her students, I was very aware of the research on the IQ levels of Indian students. Until age 11 or 12, Indian children performed as well as white children on IQ tests, and their self-esteem ratings were also comparable. Then these ratings plummeted. They died early—in car accidents, violent incidents and suicide. In the sullen and defeated eyes of the older boys I could read the tragedy that was their heritage.

Reflection

Today the awareness that the reason I was spending time in a Master's degree program on an "Indian" reserve was because my professors had a government grant to "study Indians" is an uncomfortable one. This grant supported the research of four Master's degree students. None of us had any previous experience living or working with Aboriginal people. I had never been on a reserve before. My interest in Aboriginal people began with my participation in the study, and my knowledge came out of books. Even during the study, we did not engage with the situations that confronted us in the daily reality of the school; all of us maintained our stance as detached and "objective" researchers. My thesis (Binder, 1971) style reflects this stance. I quote:

> The subjects used in this study were Indian students from two Indian Affairs Department schools: one at Morley and one at Cluny, Alberta…Since there were

7. Although in Canada the word "Aboriginal" now replaces the word Indian in acceptable discourse, the word "Indian" appears here as it was used in my thesis of 1971.

> only two schools available and it was not possible to randomly allocate students to experimental and control groups, comparison rather than control groups were used...In this study, two instruments were used for pre- and post-testing; a cognitive test measuring knowledge of the city and an affective test, measuring aspects of attitude toward the city. (p. 16)

The problem I was exploring arose out of the research that native Canadian Indians were "not adjusting successfully to the urban environment" (Binder, 1971, p. 1). The purpose of my work was to "determine whether formal instruction on the city, including a number of organized visits to the city will change the knowledge and/or attitudes of a group of reserve Indian students towards the city" (pp. 4-5). It was a challenging curriculum development task. A series of lesson plans on the city was supplemented with 35mm slides and four field trips: to the top of the (then) Husky Tower, to a meat packing plant, to a swimming pool, and to a host school for a morning and lunch. I visited the reserve schools several times to observe the teachers during instruction on the unit, and accompanied the students on all four of the field trips. "As a culminating activity, the city students who hosted the Indian students in the city communities visited the reserve schools for a day" (p. 25).

The project was a potentially rich source of insights into the challenges of curriculum development within contexts of cultural difference. It was also a potentially rich source of "lived experiences" for a reflection on the growth of my own awareness of cultural difference. I remember, for example, being surprised that the students from the Morley Reserve school and the students from the Crowfoot Reserve school did not want to interact with each other. There was evidence of outright hostility among the youths in the two groups. Although I knew that the Morley group was a splinter group of Sioux ancestry, who spoke a version of Lakota, and the Crowfoot students were from the

Blackfoot Nation, who spoke an Algonquian language, it had not occurred to me to consider cultural differences among these groups.

Unfortunately, none of the potentially rich experiences from this study appear in my MEd thesis. The data in the thesis focussed on pre- and post- tests measuring knowledge of (cognitive) and attitudes towards (affective) the city.Today I recognize that my Master's degree project was based on a research design that was probably inappropriate for a curriculum study with few controllable variables, in classrooms with multiple cultural complexities. When I return to a reading of my Master's thesis, I think about Lincoln and Guba's (1985) description of positivism, that it has "produced research with human respondents that ignores their humanness, a fact that has not only ethical but also validity implications" (p. 27).

In response to this unsatisfactory conclusion to my Master's degree work I reoriented myself from Social Studies to English/Language Arts. My interest in Aboriginal education fell by the wayside. Today, remembering those empty bookshelves and overcrowded classrooms at Crowfoot School, I wonder, why, when confronted with the lack of facilities and sense of hopelessness that I sensed on the part of many students in the residential schools that I visited, I remained silent. I never voiced my concerns regarding the conditions under which Aboriginal children lived and learned. My thesis reports only that there were "irregularities in attendance by some students" (Binder, 1971, p. 27). Gadamer might suggest that I did not even know the questions to ask.

This narrative is recalled now—with a degree of sadness and embarrassment—from within the horizon of current understandings. At the time, a review of the literature yielded "very little empirical research on the development and

evaluation of curricula for Indian students" (p. 9). I was able to locate only two curriculum documents that dealt with the concern regarding the development of curricula for Aboriginal students, both authored by Father Andre Renaud (1967), then a lecturer at the University of Saskatchewan. I remember travelling to Saskatoon to visit this man, and just fleetingly becoming aware that his recommendations offered enlightened, and at that time novel, ways of bridging between Aboriginal and non-Aboriginal culture. In a document titled "Guiding Principles for Curriculum Development with Children of Indian Tradition," Renaud refers to two principles:

1. Cultural inclusion:
   …Hence, every unit of learning must include at least one direct reference to the child's background, immediate or ancestral. Only in this way can the Indian child be made to feel that what he is learning in school is the continuation of what he has already experienced in his extended family…
2. Cultural enrichment:
   …Whenever a unit, in social studies or in other areas of the school program for that matter, presupposes an earlier or concurrent home or community experience which is not present in the life of the Indian child, the school must substitute for this lack of experience in one way or another. This is why films, filmstrips, television programs, and visits are so important in the teaching of Indian children. (pp. 10-11)

Unfortunately, the research opportunities offered by these insights into teaching and cultural difference were buried under stacks of computer cards detailing insignificant differences on pre and post t-tests of Indian attitudes to the city.

I am grateful today that the reflective processes of *currere* have made it possible to "provoke" once again the tensions of the *Erlebnisse* of my Med program, and to celebrate the *Erfahrungen* that contributed to a greater awareness of issues of culture in curriculum development. Coming to this understanding also helps to resolve the conflicted emotions that, for twenty years, coloured my memories of Master's degree work. It was an unexpected gift of the hermeneutic endeavour of this inquiry.

Living curriculum development as Olympic experience

Narrative

SILVER SPRINGS SCHOOL, CALGARY, ALBERTA—Today I visited Silver Springs Elementary school in my role as Supervisor, Youth Education for the Calgary 1988 Olympic Winter Games Organizing Committee. The school was celebrating the opening ceremonies of their school-wide Olympic Festival. For a month, I'm told, every class in the school was using Olympic and sport themes as a focus for their subject work. The walls of every hallway I walked as I made my way from the main entrance to the gymnasium were covered in Olympic-related drawings, paintings, poetry, stories, murals, and projects. One wall displayed mathematics and science projects related to sport, sport medicine and sport technology. Another highlighted studies of life in ancient Greece, the sports of antiquity and great heroes, heroines and performances of the modern Olympic Games.

On this day the auditorium is packed with people—parents, community leaders and invited guests who have caught the enthusiasm communicated by their children and by the staff of the school. The ceremonies begin with a parade of nations into the 'stadium.' Each class represents a country that they have been studying. Homemade national flags are waved proudly by students who, in the costume of their country, march behind their sign-bearer into the 'stadium'.

Then all is quiet. A very special guest then steps up to the podium, acting as the head of state, and says, *"I declare open the Silver Springs Olympic Games."* While the Olympic anthem is being played, the Olympic flag (homemade with its five Olympic rings) is marched into the gymnasium and hoisted on the flagpole at the front. Then in the most emotional moment of the afternoon, a young athlete enters the gym with an Olympic torch—a silver cone filled with red and yellow paper—trots proudly around the auditorium and then at the front solemnly 'lights' the Olympic flame. The Olympic spirit is alive and well in the auditorium of Silver Springs School.

Reflection

Events such as the Silver Springs Mini-Olympic Games Opening Ceremonies are pleasant memories. I attended such events in cities across Canada during the four years that I was on a secondment from my school board to the Calgary Olympic Winter Games Organizing Committee. The enthusiasm for Olympic-related activities seemed to be shared by teachers and students, and also by their parents. Teachers reported

increased motivation for learning on the part of their students, and this enthusiasm was evident in the student work that appeared on the walls and in the projects that teachers shared with me. School administrators often reported that for the Olympic project, teachers worked together in ways that they had not worked together before.

In reflective moments I remember some of the episodes of curriculum development for *Come Together: The Olympics and You*, the title of the educational materials that were distributed to schools. I recall sitting with Dr. Bruce Kidd in a green and white deli near the offices of the Organizing Committee. He suggested that the Olympic educational program should celebrate our heritage as a polar nation. Too many of us, he said, think that winter is something to hide from. He thought that an educational kit on the Olympic Winter Games could help to create enthusiasm in children for outdoor winter activities. It was a perspective I had not considered, and his comments inspired one of the themes in *Come Together: The Olympics and You – the Elementary Program* (Binder, 1986), "Winter and the Olympic World."

I recall sitting at my desk surrounded by mountains of books and papers on the Olympic Games, ancient and modern, and thinking, "How can I communicate this information to children who don't know and don't care about something that happened in ancient Greece called the Olympic Games?" And so I wrote my first-ever short story for children—about a boy named Theas who was competing for the first time in an Olympic Games of ancient times. The Theas story was also adapted for a slide-tape presentation for schools.

Another 'memorable moment' occurred when a group of volunteer teachers who were reviewing a draft of the elementary program suggested that the first theme titled

"The Olympic Spirit" should be reorganized. "Why?" I wondered. The theme was organized chronologically from information and activities on ancient Greece and the ancient Olympic Games to information about the modern Olympic Games. That organization seemed logical to me at the time. A grade three teacher volunteer enlightened me:

> In order to introduce the topic or to get my students interested I am going to talk first about the symbols and ceremonies of the Games. I am going to ask them if they've watched the Olympics on television. I'm going to show them the Olympic rings and ask them if they know what they mean. Perhaps they're going to tell me that they've seen Hidy and Howdy[8] at their local shopping mall, and we will want to talk about mascots. So I think we should start the teacher's binder not with information on the ancient Games about which they'll have no idea, but on the things that are part of their lives right now.

I had been reminded by this teacher that in developing materials for use in school classrooms it was a priority to engage the participation of students from within the world in which they were living.

One of my favourite activities, "Riding the Bobsleigh," was developed by a volunteer teacher on the Olympic curriculum program high school Physics committee. Beginning with a great piece of narrative about an athlete coming down the bobsleigh run, he developed a mini-module on centrifugal force. I often used this activity as an example when I wanted to make the point that the activities in the Olympic program were designed by teachers for teachers to enhance existing school curricula in many different subject areas. The pedagogical purpose of the Calgary program was to create intention and motivation for learning in the various subject areas by using relevant and interesting contexts for activities that supported existing curriculum objectives. Sport

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8. Mascots of the Calgary 1988 Olympic Winter Games

and the Olympic Games seemed to be relevant and interesting contexts. The program received nation-wide acceptance from educational authorities. The curriculum binders developed for the Calgary Games were considered as examples of a differentiated curricula—that is curricula for a "differentiated" classroom. What did this mean? Tomlinson (1999) writes:

> In differentiated classrooms, teachers begin where students are, not the front of a curriculum guide. They accept and build upon the premise that learners differ in important ways. Thus they also accept and act on the premise that teachers must be ready to engage students in instruction through different learning modalities, by appealing to differing interests, and by using varied rates of instruction along with varied degrees of complexity…Teachers in differentiated classrooms begin with a clear and solid sense of what constitutes powerful curriculum and engaging instruction. Then they ask what it will take to modify that instruction so that each learner comes away with understandings and skills that offer guidance to the next phase of learning. (p. 2)

When reflecting on events like the Silver Springs school ceremony, I think about Kevin Wamsley's remarks on the public relations and educational programs of the Calgary Games—that they were an "inscripting" exercise. I met Kevin once at a conference in 1996 where he and I were both delivering papers. When I had finished my presentation on the school programs of the Calgary Games he made only one comment. "Scary," he said. The comment was a cold shower. Wamsley's concerns are shared by others, and these concerns have tempered my enthusiasm. I can no longer be as sure as I once was that the good intentions of an Olympic education initiative justify celebrating the rhetoric of an international organization with an ethical image problem. Somehow I am more cautious, more tentative (L. *temptare*—to test) in my applause at a mini-Olympic Games opening ceremony.

Thoughts about regressive moments

This chapter, which is the regressive moment of the process of *currere,* has highlighted three experiences from my past that helped me to reflect on the prejudices, preconceptions and traditions that I brought to the FOSE international project that was the focus of my research in Greece. The experience of reconnecting with vaguely remembered events in my past and ploughing them over to try and find insights in the furrows was an enlightening experience, and to some degree confirmed Pinar's confidence in the value of a self-reflective process.

In the first narrative I reflected upon my orientation as a teacher, an orientation that preferenced experiential, interdisciplinary and collaborative teaching. The second narrative explored the found and then lost opportunity that a Master's degree program offered for addressing open questions about the complexities, challenges and ethical responsibilities of curriculum development within a context of cultural difference. The third narrative highlighted experiential, interdisciplinary and collaborative curriculum developments through remembrances of a school Olympic Day opening ceremony, and the related educational activities that were inspired by the Calgary curriculum materials. The insights from each of these experiences will be carried forward as I reflect on what inspires me in the future with respect to curriculum development, and as I reflect on the project which has been the focus of my "present" for four years.

CHAPTER SIX
CURRERE II—ENVISIONING THE FUTURE

> If we can link imagination to our sense of possibility and our ability to respond to other human beings, can we link it to the making of community as well.
> (Maxine Greene, 1995, p. 38).

The reflections on the future presented in this chapter point to a vision of curriculum and curriculum development as linking "imagination to our sense of possibility" and to enhancing "our ability to respond to other human beings" in the "making of community" (Greene, 1995, p. 38). Pinar and Grumet (1976) describe this phase of *currere* as the *progressive* moment. In this moment, they suggest, we look the other way—toward "what is not yet present" (p. 58). "We imagine a future, envision possibilities, and discern where our meditative images may appear to be leading us" (Slattery, 1995, p. 57).

Rather than using Pinar's personal meditation methods to generate images of possible futures in the field of curriculum development, this inquiry will reflect on the insights of four scholars (Martha Nussbaum, 1986; Carol Gilligan, 1982; Nel Noddings 1984; and Maxine Greene, 1995) whose work has stimulated my imagination and helped me to envision new possibilities, new futures for the way that moral/ethical curriculum materials—and therefore Olympic education materials—might be developed. Thoughts on the work of these four scholars will be framed within the context of an imagined revision of a teacher's manual developed for the Canadian Commission for Fair Play in 1990 titled *Fair Play for Kids: A Handbook of Activities for Teaching Fair Play* (Binder, 1990). The pedagogical framework for *Fair Play for Kids* was based on the work of Lawrence Kohlberg (1981) and his theory of stages of moral development. In this

chapter, the *progressive* phase of the process of *currere*, I envision a different pedagogical framework for a future fair play program.

Fair Play for Kids as Case Study

In October 1992, the Canadian Commission for Fair Play received a special Award of Merit from the International Commission for Fair Play. The primary educational tool of the Commission was *Fair Play for Kids: A Handbook for Teachers*. One of the core values of Olympism, fair play offers a relevant context from within which to explore current thinking on how children learn ethical values and behaviours, and, therefore, how best to teach them.

Fair play evolved as a sporting concept from the playing fields of the gentlemen's schools of England, and was subsequently enshrined by Pierre de Coubertin in the aims of the *Olympic Charter* (2001). The concept received national attention in Canada at the time of the Ben Johnson doping scandal, and because of growing concerns about violence in sport, particularly hockey. Concerns about doping and violence were also global concerns. Research seemed to support the concern. Bredemeier and Shields (1995) observed that, rather than helping to build good character, as many sport enthusiasts maintained, some competitive sports activities without specific strategies to encourage and promote fair play, seemed to contribute to an enhanced disposition for cheating and illegal or hurtful, aggressive behaviour. In response, sport organizations began to produce codes of ethics, declarations and charters (e.g., International Olympic Charter against Doping in Sport, IOC, 1998; Declaration of Fair Play, ICSSPE, 1998). Other organizations began to focus on fair play issues and initiatives (International

Committee for Fair Play; European Fair Play; World Anti-Doping Agency), and launched national and local fair play programs. These initiatives seemed to point to a general agreement that, in whatever way fair play may be defined in local contexts, it was a critical component of any sports activity.

For the purposes of *Fair Play for Kids,* the concept of fair play was described in terms of five "fair play" behaviours: playing by the rules, respecting the opponent, respecting the decisions of the referee, giving everyone an equal opportunity to play, and maintaining one's self control at all times (*Fair Play for Kids,* 2nd Edition, 1995, p. 1-2). The development strategy for the program involved research, writing, field-testing and design. Teacher committees in three provinces, including one in Montreal, Quebec working in French, participated in all stages. A conceptual framework was developed based on the developmental approaches to moral reasoning identified with Lawrence Kohlberg (1981) and those basing their work on his model.[9]

Two learning/learning strategies were identified in the literature that could help children ages 8 - 11 develop their ability to make moral judgements:

- Identifying and resolving moral conflicts. Talk is a very important component of the process of conflict resolution and moral decision-making. Most of the activities in this program are accompanied by a Let's Talk section.
- Changing roles and perspectives. Children at this age tend to see their world from an egocentric point of view. Games, simulations, role plays etc. provide them with opportunities to put themselves in someone else's shoes. (*Fair Play for Kids,* 2nd Edition, 1995, p. 4)

Activities were designed to help children explore various aspects of fair play through these teaching/learning strategies. Questions in a "Let's Talk" section for each activity,

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9. N. Haan, 1977; J. Rest, 1979; T. Wandzilak, 1985; Romance, T., Weiss, M., & Bockoven, J., 1986.

encouraged students to engage in the "moral conflicts" and discussions as recommended in the then current literature (Romance et al., 1986).

In a study to test the "effects on the moral development of children in physical education using educational activities selected from *Fair Play for Kids*," Gibbons et al. (1995) reported that "implementation of a specially designed educational program can effect changes in several facets of moral development" (p. 253). She also noted that her results seem to support other research that suggested that "enhancing moral growth is not an automatic consequence of participation in physical activity, but rather that systematic and organized delivery of theoretically grounded curricula is necessary to make a difference" (p. 253).

Although models of moral development may still provide a platform for research on particular aspects of moral judgment, moral development theory seems to no longer dominate discussions in the field of moral and ethical education. A shift in perspective, seems to have taken place, as illustrated in two articles by Walker, one written in 1984 and the other in 1995. In 1984, Walker argues that "support for the hierarchical and sequential nature of Kohlberg's moral stages has included data showing that subjects exhibit a hierarchical patterns of evaluation and understanding of moral reasoning at different stages...." (p. 960). In 1995 he writes:

> it has become apparent that this pervasive influence [Kohlberg's] has imparted a rather constricted view of moral functioning, which we must now strive to overcome. This constricted view of moral functioning arose from Kohlberg's a priori and consequently restricted notion of morality (following in the Platonic and Kantian traditions in moral philosophy which emphasize justice and individualism) and from his impoverished description of the moral agent (following in the cognitive-developmental tradition in developmental psychology and exemplified by his emphasis on the cognitive abilities used in resolving hypothetical moral dilemmas). (p. 1)

This shift in perspective stimulated my thinking about a new theoretical grounding for *Fair Play for Kids*. What kind of a "fair play" program would address the ambiguities, confusion, complexities and global worldview of young people today?

In envisioning a new approach I want to highlight the work of the four scholars previously mentioned: Martha Nussbaum (1986), a philosopher; Carol Gilligan (1982), a psychologist; and Nel Noddings (1984) and Maxine Greene (1995), both educational philosophers and curriculum theorists. Their work exemplifies the current critique of cognitive-based moral development models, in particular, the propensity of these models to simplify human interactions, and discount groups of people that don't fit the model. Their work also offers inspiring and imaginative directions for curriculum development in ethical/moral education and thus has implications for the teaching of fair play.

Martha Nussbaum (1986)—addressing emotion in ethical decision-making

In *The fragility of goodness*, Nussbaum (1986) explored a number of questions related to concepts of the good life. She asked: "In what ways is the good human life dependent on things that human beings do not control; what are the limits of 'reason' in the search for the good life; how do human beings deal with the contingent conflict among values in their lives?"

In her search for an understanding of these questions Nussbaum turned to the philosophical and dramatic literature of ancient Greece. "Greek tragedy," she said:

> shows good people being ruined because of things that just happen to them, things that they do not control…Tragedy also, however, shows something more deeply disturbing: it shows good people doing bad things, things otherwise repugnant to their ethical character and commitments, because of circumstances whose origin does not lie with them." (p. 25)

Nussbaum expressed her discomfort with abstract discussions of moral dilemmas, and emphasized the importance of emotion. "We discover what we think about … events partly by noticing how we feel," she said. "Our investigation of our emotional geography is a major part of our search for self-knowledge" (p. 16). In Greek epic poetry and in the tragic plays she found something quite different from the abstract philosophy that Kant and the philosophers of the Age of Reason seemed to find. She found complex characters dealing with complex human problems and passions. The spectator participates in the suffering of the characters, and is offered an occasion for a kind of knowing, a grasping either of love or of tragedy that is not possible through intellect alone. She rejected the external "god-eye" standpoint of Platonic ethical aspiration and suggested that worldly experience was the only reference point for discourse about the world. Questions about the good life must be asked and answered within the standpoint of the experience of the world (p. 291).

Nussbaum also rejected the attempts by Plato, and thereafter by Kant (1977), to create a concept of moral value that is *truly* and intrinsically always valuable in spite of situation or context—immune to the "slings and arrows of outrageous fortune." She prefers Aristotle's concept of the "practical." She noted that Aristotle repeatedly emphasized that the "goal of his ethical discourse is not theoretical but practical. It follows from this that there is no point to talking about the good life in an ethical inquiry insofar as this life is not practically attainable by human beings with our capabilities" (Aristotle, in Nussbaum, 1986, p. 293). The Greek texts, she pointed out, do not make a distinction between moral and non-moral values, nor do they seem to categorize moral values as more or less important than other values. They begin from the general

question, "How should we live," and consider the claim of all human values to be constituent parts of the good life. Nussbaum explained her point of view in the following statement:

> I believe that their approach is faithful to the way that our intuitive practical reasoning does in fact proceed, and that it recaptures aspects of our practical lives that tend to be obscured in works beginning from that distinction, however understood. (p. 5)

There are two aspects of Nussbaum's work which inspire my thinking about future possibilities for a pedagogy of fair play, and for a rewrite of *Fair Play for Kids*. She seems to argue in support of an approach to ethics which focuses on the lived experiences and moral conflicts of real people in real situations, as opposed to intellectual discussions of abstract moral dilemmas. She also emphasizes narrative—drama, poetry, story—as an important tool for ethical education.

> Our pupil must learn to appreciate the diversity of circumstances in which human beings struggle for flourishing; this means not just learning some facts about classes, races, nationalities, and sexual orientations other than her own, but being drawn into those lives through the imagination, becoming a participant in those struggles. (p. 51)

Through her discussions of the great Greek classics such as Aeschylus' *Agamemnon,* Sophocles' *Antigone* and Thucydides' *Hecuba* she models a way of exploring ethical issues in a literary work. Her ways of working with these ancient classics were a revelation to me, in part because I was beginning a four-year collaboration in Athens with the Greek Foundation of Olympic and Sport Education, and had expectations of experiencing versions of these classics in the ancient theatres of Greece. Nussbaum's interpretations, her way of exploring the ethical issues of the plays, her modeling of ways to read, question and understand the plays stimulated my interest, and sent me running to the bookstore in Athens for copies of *Agamemnon* and *Antigone.*

Perhaps there are ways to develop curriculum materials based on literature, art, music, drama, and human movement that will stimulate the interest of young people in similar ways.

When I imagine a new *Fair Play for Kids* I imagine one in which students are stimulated through narratives or artistic elements to explore their emotional responses to human dilemmas, to engage in discussions on the complexities of ethical situations and ethical dilemmas, and to pause in their games and activities to ponder the status of their relationships and their conflicts. "Narrative reason," says M. van Manen (1994)

> speaks to the emotions as well as to the conceptual and the moral aspects of a broader human rationality. Typically in telling anecdotes or stories, one deals with people's character, backgrounds, feelings, hopes, moods, social relations, life circumstances, and so forth...narrative argument can persuade at both a noncognitive (emotional, moral) and a cognitive (intellectual) level by bringing about "understandings" of evoked meanings, human truths, and significances that something can hold. (p. 158)

A new *Fair Play for Kids* would feature narratives—poems, stories, excerpts from plays which feature the human conflicts and human emotions of fair play dilemmas in sport and in life. It would include suggested activities that engage the creative imagination of students.

Carol Gilligan (1982)—addressing gender diversity in ethical decision-making

Reading Carol Gilligan's work, *In a Different Voice: Psychological Theory and Women's Development*, particularly after working with Kohlberg's theory, was a transformational experience. I can remember feeling as if someone had turned on a light in a dark room, and what had been obscure and undefineable in the discussions about teaching ethical behaviours through resolving abstract moral dilemmas was illuminated.

I understand better, now, why the elementary school teachers, most of them women, who worked on developing activities for *Fair Play for Kids,* puzzled over the stages of moral judgment chart on which the pedagogy of the program was based. I understand their apparent lack of comprehension regarding the issue of competition versus cooperation that was a preoccupation of the male physical educators. "Don't children have to learn to cooperate before they can compete?" asked one teacher.

Carol Gilligan, a former student of Lawrence Kohlberg, questioned the conclusions that Kohlberg reached about the moral reasoning of women and girls based on his model of the "hierarchical stages of moral reasoning." She pointed out that Kohlberg's studies, carried out to develop the model and its descriptors, were based on sample populations of boys and men. She also noted that Kohlberg—and Freud (1968) and Piaget (1975)—before him, observed that somehow girls do not fit their models. When women do not conform to the standards of psychological expectation, she said, the conclusion generally was that something was wrong with the women (p. 14). But, as Gilligan argued:

> Sensitivity to the needs of others and the assumption of responsibility for taking care lead women to attend to voices other than their own and to include in their judgment other points of view. Women's moral weakness, manifest in an apparent diffusion and confusion of judgment, is thus inseparable from women's moral strength, an overriding concern with relationships and responsibilities. (pp. 16-17)

She explained that the "different voice I describe is characterized not by gender but theme. Its association with women is an empirical observation, and it is primarily through women's voices that I trace its development" (p. 2). Nevertheless, she was accused of launching a prolonged gender war, and was subsequently criticized for methodological weaknesses in her research (Walker et al., 1991; Kohlberg, 1984). A

number of feminist writers also took issue with what they perceived to be her stereotyping of women as oriented to caring and relationship, (Sherwin, 1993, p. 13). Some philosophers argue that her concept of caring can be accommodated under the ethics of justice (Callan, 1992). Her work nonetheless gave a scholar's voice to intuitions and feelings of women, which up to then, had been obligated to intellectual silence.

Gilligan's reinterpretations of observations of other studies based on hierarchical models of development have relevance for physical education and fair play programs. In a 1976 study based on the developmental psychology of Jean Piaget, Lever reported sex differences in the organization and structure of the playtime activities of 181 fifth-grade, white middle-class children:

> boys play out of doors more often than girls do; boys play more often in large and age-heterogeneous groups; they play competitive games more often, and their games last longer than girls' games…Boys' games appeared to last longer not only because they required a higher level of skill and were thus less likely to become boring, but also because, when disputes arose in the course of a game, boys were able to resolve the disputes more effectively than girls…In fact, it seemed that the boys enjoyed the legal debates as much as they did the game itself, and even marginal players of lesser size or skill participated equally in these recurrent squabbles. In contrast, the eruption of disputes among girls tended to end the game. (p. 10)

Lever's conclusions were similar to Piaget's—that the legal sense, which Piaget considers essential to moral development, is "far less developed in little girls than in boys" (Piaget, 1965, p. 77). Gilligan suggested that there was another interpretation for the observations. These differences emerge not because girls are less morally developed, but because they are more concerned with relationships than with winning a legal debate in a squabble over rules. Girls, Gilligan suggested, will subordinate the continuation of the game to the continuation of relationships (p. 10). She also observed that the sex

differences that are noted in early childhood with respect to children's games are even more obvious at puberty. She wondered whether the "reluctance to judge may itself be indicative of the care and concern for others that infuse the psychology of women's development and are responsible for what is generally seen as problematic in its nature" (pp. 16-17).

Gilligan also commented on a study by Horner (1972) which reported that women appeared to show higher levels of anxiety about competitive achievement. Horner suggested that the problem seemed to emanate from a perceived conflict between femininity and success. The dilemma for the female adolescent is a struggle to integrate her feminine aspirations with masculine definitions of achievement (pp. 14-15). Gilligan, on the other hand, referred to the great emotional costs at which success is achieved through competition, i.e. at the expense of someone else's failure.

What are the implications of Gilligan's work for imaginative and creative development of a revised *Fair Play for Kids*? The question intrigues me because I remember the difficulty of trying to build in gender references to girls and women in the original *Fair Play for Kids.* A new *Fair Play for Kids* would no longer be based on a model of moral development that ignores the experiences of girls. In the future, an ethic of caring and relationship that also focuses on the moral orientation of girls and women would need to be incorporated. There seems to be an opportunity now to explore the concept of fair play, traditionally a concept firmly ensconced within the Kantian concept of justice, as an extension of an individual's predisposition for caring and compassion. As Callan (1992) has observed, "the particular sense of justice we should prize is …deeply entangled with a certain kind of caring for others…in the moral life we should

aspire to achieve for ourselves and our children, justice and caring blend into a common voice" (pp. 429-430).

The etymology of the words in the phrase "fair play" offers some insight for broadening the meaning of the phrase. The word "fair" is a derivative of an Old German work *fagar* meaning "beautiful." It was used throughout the Middle Ages antithetically with the word "foul." Thus the gentlemanly schools of England referred to a *faire* game. In this sense a "fair" game meant more than just a game that was played by the rules; it meant a game in which certain ways of behaving and relating with teammates and opponents were accepted and respected. The word "play" has ancient derivatives which links it to an old Saxon word *plegan* meaning "to promise" or "to pledge." In German the word *pflegen* means "to take care of" or "to take charge of." Thus, although "fair play" in its more conventional sense means playing by the rules, "fair play" could also be interpreted to mean a beautiful, joyful, caring participation in activity with others.

Such an interpretation points to the direction of activities in a new *Fair Play for Kids* that would highlight or engage children in beautiful, joyful, caring and active participation. It signals a movement from cognitive, intellectual discussions about moral dilemmas towards activities which affirm and enhance relationships, connectedness and responsibility for others. It also supports an emphasis on activities which promote cooperation, cooperative games and fun physical activities as well as developmentally appropriate, challenging and gender sensitive skill development. As Dahlgren (1988) observed:

> Females, beginning at an early age, undervalue and underestimate their capacity (and potential) for competency and physical activity. As a result, a girl's competency in physical activity constantly falls further behind her male peers. (p. 28)

Currently, lack of physical activity is a major health issue for girls and young women throughout the world. A revised *Fair Play for Kids* would find ways to highlight the fun and friendships that healthy, active living can offer to girls and women as well as to boys and men.

Nel Noddings (1984)—the ethic of caring

Carol Gilligan's emphasis on the importance of the "caring" virtues in the ethical life of women, was echoed by another educator, Nel Noddings (1984), who called for an educational ethic "based on caring grounded in receptivity, relatedness, and responsiveness (Pinar et al., 1995, pp. 655-656). Noddings argued that moral education should begin with care for other human persons rather than with rationality She supported Gilligan's ideas about the different way that women seem to approach moral dilemmas. She wrote:

> Women, perhaps a majority of women, prefer to discuss moral problems in terms of concrete situations. They approach moral problems not as intellectual problems to be solved by abstract reasoning but as concrete human problems to be lived and to be solved in living…Faced with a hypothetical moral dilemma, women often ask for more information. (p. 96)

Noddings recommended that schools should be "deliberately redesigned to support caring and caring individuals" (p.182). She described four means of nurturing the ethical ideal: modeling, dialogue, practice and confirmation (p. 182). She explained:

- Teachers model caring when they steadfastly encourage responsible self-affirmation in their students.
- Dialogue should be open and marked by reciprocity.
- The caring teacher encourages students to "practise" caring activities – supporting each other, participating in peer interaction, and monitoring the quality of that interaction.

- With respect to confirmation, special attention should be paid to the importance of the teacher's special relationship with a student. (pp. 222-223)

Noddings emphasized that:

> A teacher cannot "talk" this ethic. She must live it, and that implies establishing a relation with the student. Besides talking to him and showing him how one cares, she engages in cooperative practice with him. He is learning not just mathematics or social studies; he is also learning how to be one-caring. By conducting education morally, the teacher hopes to induce an enhanced moral sense in the student…Everything we do, then, as teachers, has moral overtones. Through dialogue, modeling, the provision of practice, and the attribution of best motive, the one-caring as teacher nurtures the ethical ideal. (1984, p. 179)

In a later article she described her ethics as *relational ethics* (Noddings, 1988, p. 218). "A relational ethic," she said, "remains tightly tied to experience" (p. 219). It differs from traditional ethics in that

> ethics of caring turn the traditional emphasis on duty upside down. Whereas Kant insisted that only those acts performed out of duty (in conformity to principle) should be labeled moral, an ethic of caring prefers acts done out of love and natural inclination. (p. 219)

One could ask what caring and relationships have got to do with fair play in sport and physical activity? I would argue that inherent in the discussion of what kinds of teaching/learning situations and activities would best contribute to the development of fair play values and behaviours, a discussion of the teacher-student relationship and the environments in which learning these values can be nurtured is entirely appropriate. Future educational initiatives to promote fair play could emphasize the critical role of teachers as "one-caring" in their relationships with students and as models of ethical action. Noddings (1988) describes caring as a "moral orientation to teaching" (p. 218). Every teaching day is filled with hundreds of instant pedagogical moments. In each moment teachers have to make an appropriate response. It is in those important instant pedagogical moments, when a teacher makes a response that inspires, or affirms, or

encourages, or corrects students, that they have the opportunity to gently nudge them along the route to fair and ethical living (M. van Manen, 1991).

Noddings' concept of the four means of nurturing the ethical ideal (modeling, dialoguing, practising and confirming) would also suggest different curriculum development directions for new fair play educational initiatives. A new *Fair Play for Kids,* for example, would include suggestions for ways that teachers and students could become partners in the student's growth. New curriculum materials focused on fair play would include activities that highlight the complexity and ambiguities of the ethical education process, and de-emphasize their connection to educational models based on resolving moral issues. "Structural development" and "social learning" theory may have usefulness in studies of particular behavioural phenomenon, but in their efforts to shape themselves into a scientific model, they seem to factor out most of the complexity and contingency that is "real" life for teachers, students and athletes.

Maxine Greene (1995)—imagination and ethical decision-making

Teaching fair play can be a complex pedagogical undertaking, whether by a parent, a teacher, a coach, or a community. The ideas and conclusions of Nussbaum, Gilligan and Noddings all point away from ethical/moral education as a somewhat straightforward exercise in the cognitive, well-reasoned resolution of moral conflicts, and towards a more organic, complex, messy, emotional and multiple-voiced activity. In moving away from the safety and certainty of teaching rules, penalties and universally applicable principles, and moving toward a more inclusive vision for teaching fair and ethical sport for all, I am drawn to the future of curriculum as envisioned by Maxine

Greene. In *Releasing the Imagination* Greene emphasized that teaching and learning are matters of "breaking through barriers—of expectation, of boredom, of predefinition" (p. 14). "It is imagination," she said, "that opens our eyes to worlds beyond our experience—enabling us to create, care for others, and envision social change" (p. 14). Imagination seems to be a necessary part of teaching and coaching. Lecturing about basketball will not develop a basketball player. Teachers and coaches communicate ways of doing things that allow learners to put into practice in their own way what they are seeing, hearing and experiencing. "To teach, at least in one dimension, is to provide persons with the knacks and know-how they need in order to teach themselves" (p. 14). This is a form of inventiveness, a use of imagination.

I would argue that imagination could be an organizing principle for future fair play educational initiatives much like 'positive visualization' has become an integral part of the training for elite athletes. It may help to break through the barriers of tradition and prejudice that have wrapped us in despair over doping, violence and cheating and see the world in a different way, see each other in a different way, and change behaviours so that we act in a different way. It is imagination— "with its capacity to both make order out of chaos and open experience to the mysterious and the strange" that moves teachers and students to journey where they have never been (p. 23). The role of imagination "is not to resolve, not to point the way, not to improve. It is to awaken, to disclose the ordinarily unseen, unheard, and unexpected" (p. 28).

Greene celebrated the arts in this process. "Encounters with the arts have a unique power to release imagination. Stories, poems, dance performances, concerts, paintings, films, plays—all have the potential to provide remarkable pleasure for those willing to

move out toward them and engage with them" (p. 27). I would suggest that this journey also takes place in physical and sports education as students link mind and spirit in the development of their physical capabilities. The arts "occupy the margin in relation to the conformist, the respectable, the moralistic and the contrained" (p. 28). It is from these margins, as children and youth—athletes and non-athletes—grapple with the fair play issues of their time, that new ways of doing and being will arise. We need to "reach beyond the actual, to think of things as if they could be otherwise" (Greene, 1990, p. 75).

Inspired by the thoughts of imaginative new ways to approach curriculum development for teacher resources based on values such as fair play, this inquiry now moves into the present. With reflections from past and future phases of *currere* in mind, I hope to provide a horizon for readers from within which they can engage with the following account of the lived experiences of facilitating the FOSE international project.

CHAPTER SEVEN
CURRERE III—NARRATING THE PRESENT, THE FOSE PROJECT

Understanding is always application.
(Hans-Georg Gadamer, 1989, p. 309)

In Gadamer's thinking there is no separation between theory and practice in matters of understanding. Understanding (in his case, of a text) always involves understanding of the context in which the text will be applied, of its application—in other words of theory in practice. In a curriculum development project, theory and practice, idea and application become part of one process. With this thought in mind, I return to the present, or at least to where the present began, during the deliberations of the conference of the Foundation of Sport and Olympic Education in Kalavryta, Greece in August 1997. After the rhetoric of Kalavryta, the curriculum work began, a work which involved a collaboration with the Foundation of Olympic and Sport Education (FOSE), and with educators from many parts of the world. In December 1997 at a meeting of the FOSE International Steering Committee, I was asked to take on the responsibility for facilitating this collaboration. The narratives in this, the present moments of *currere,* re-present selected experiences that will illuminate the "theory in practice"of the curriculum development process during the FOSE project. They are adaptations of journal entries and field notes recorded during three years of work on the project.

Schwab (1973) describes three main responsibilities of the facilitator of a curriculum development process (a person he calls the "curriculum specialist", p. 505). One responsibility is to take care of the preliminaries to the curriculum-making process—"monitoring the proceedings, pointing out to the group what has happened in

the course of their deliberations, what is currently taking place, what has not yet been considered, and what other things have occurred which may affect the process" (p. 368). Narratives which relate to this function are organized here under the heading of "Facilitation as cross-cultural collaboration." Secondly, the curriculum specialist has the responsibility of formulating the documents that are the outcome of the collaborative deliberations on the curriculum, communicating the nuances of meaning and intention of the planning group. The curriculum specialist either writes or enlists others to construct the "embodiments" of the curriculum, a process which:

> proceeds by formulation followed by discussion, followed by trial construction of bits of the concrete curriculum, followed by scrutiny of this trial, followed by discussion of it among the makers of the bit and the planning group, followed by a corrected bit or an additional bit, and so on. (p. 369)

Narratives which relate to this function of facilitation on the FOSE project are organized under the title of "Facilitation as a writing process."

The third function of the curriculum specialist in Schwab's discussion is a responsibility to hold in the foreground and realize the deep psychology of the values and intentions of the planning group (p. 507). Schwab's thoughts appear a little fuzzy on this topic; I too find it difficult to articulate, but I strongly identify with his sense of this function as part of the role of responsible facilitation in a curriculum development initiative. Somehow, the curriculum specialist has to be responsive to the "felt experience" of the various segments of the curriculum, "an undergoing of it in imagination and empathy" (p. 508). The imaginative and empathetic responsiveness described by Schwab was a function that infused all aspects of the curriculum development process during the FOSE project.

I believe there is a fourth function of the curriculum specialist, a function that Schwab does not describe, and that is responsibility for application—that is application in Gadamer's sense of application as "co-determining" understanding. A curriculum development process can only unfold within an understanding of the particulars of the contexts in which it will be applied. It is usually the responsibility of the curriculum specialist to keep all four commonplaces (subject, teacher, student, milieu) of curriculum and the vision for the project in view. Thus, the curriculum specialist is also responsible for soliciting and receiving information about the particulars in which a curriculum will be implemented, and therefore for application. In the FOSE project, efforts were made to gather information from educators and classroom teachers about the concrete situations, in different parts of the world, in which the curriculum document would be used. Information that was received from an international review and from classroom trials is described under the title of "Facilitation as application."

As a result of the "application" phase of curriculum development, specific curriculum challenges were identified in each theme. This chapter concludes with a brief summary of these challenges, and with a reflection on the decisions made by the Foundation with respect to format and illustration of the final product.

Facilitation as cross-cultural collaboration

The narratives of the present begin with my first meeting with the President and his Scientific Advisor during my first year of collaboration with the Foundation.

Narrative (based on journal entry, April 8, 1998)

> ATHENS—We sit at the round table in the President's office in this lovely little old yellow Athenian bungalow in the northern Athenian suburb of

Maroussi. Huge windows in the office open onto the back garden of the house and let in the joyful warbles of the morning concert of a neighbourhood canary. I am grateful that the day is warm enough to be able to sit in the office with the windows open. The President is a smoker; most Greeks are, and sitting in enclosed rooms filled with smoke is a difficult health challenge for me. Because this is my first week of meetings with my Greek hosts I feel that I must refrain from asking the President not to smoke. I decide that such a request would probably be considered an insult.

With me in the room is the Scientific Advisor, a young Greek woman with a Master's degree in Physical Education from an English university. In Greek she is referred to as the "Scientific Advisor" for the Foundation, a title that does not translate well into English. She is the President's closest collaborator and carries out his wishes on all fronts. The fact that she is usually the most beautiful woman in the room probably also enhances the prestige of the Foundation and its President. She, in turn, has linked her destiny to the President's vision. For both of them, I believe, the political danger and the obstacle course that they traverse as the FOSE project unfolds, is welcomed as a contest—an *agon*—which the President in every meeting insists that he will win.

To honour me the President speaks in English, but many of the words and phrases he uses are translations from Greek concepts that are obviously very difficult to express in English. The Scientific Advisor continually mediates between my English and his Greek.

In this meeting the President outlines his *orama* (vision) for the book that we are about to begin to develop together. I record in my journal entry of that day, key phrases that relate to this vision, and that he would re-iterate in every meeting and speech over the course of the development of the project.

- "Everywhere there is such a crisis in values. We must act; we must approach young people. Everybody passes through the *demotic* (elementary school). Our interference must, therefore, take place in the elementary schools; it is the only way to change their behaviours."
- "Schools must teach the social alphabet before they teach the literal alphabet."
- "We must reach the hearts of children; we believe 100% that young people should play the first role...to get the fire in their hands.
- "We want to proclaim the humanism of children through their hearts and not through their minds."

The President's comments made it clear that he wanted a book that would inspire, that would be joyful, that would engage the hearts and spirit of children. In practice, however, the work proceeded through complex daily meetings that blended the desire for an unusual, exciting and creative book with the complexities of pedagogical processes and relationships.

Schwab suggests that the curriculum specialist (facilitator) should act as the chair of the curriculum development process. In a cross-cultural situation, as in the FOSE project, however, the curriculum specialist is not likely to be the chair. The President always acted as the chair and leader of the activities of the Foundation, as well as the curriculum development process. In the meeting referred to in the narrative I was introduced to the President's way of leading the collaborative process, and became aware of some of the challenges of being a curriculum facilitator. For example, there were some words and phrases that I pondered over for the months that we worked together. Did the President think that the "crisis in values" was different or worse than had existed at any other time in recorded history? What did he mean by the use of the word "interference?" I was uncomfortable thinking about education as "interference" – until I read Britzman (1998) in which she too describes education as a form of interference and asks with what does education interfere (p. 6)? It was a question that would follow me throughout the project as I wondered about the ethics of responsible facilitation, and about how a curriculum project conceived within the orientation of Western educational traditions would "interfere" with the way of being and thinking of teachers and students from other educational traditions.

One special moment of understanding within the ongoing discussions about content for the international teacher's resource book occurred during a meeting in the early weeks of my fieldwork there. The topic of the meeting was FOSE's Greek-language book for schools in Greece which was almost ready for production.

Narrative (based on journal entry, May 5, 1998)

> ATHENS—The Scientific Advisor is upset. She is completing the writing of the Greek book for schools on the Olympic Games that the

> Foundation wants to make available. She has included a number of fair play stories and is particularly bothered that the President wants her to put in a paragraph for each story to explain the meaning of the story—in his words of course; he says that the teachers won't know the right meanings. The Scientific Advisor needs my support, she says. She wants to explain to him that the important thing is that students have the opportunity to figure out for themselves the meanings of the stories, to share different points of view. She asks for my help in a discussion with the President.
>
> In a moment of insight during the heat of the conversation, I take the opportunity to suggest that instead of putting in meanings, perhaps they might add some questions at the end of each story. He, of course, wants to include the answers as well. I ask him, then, how Socrates taught ethics. "Did Socrates, the greatest ethical teacher of all time, provide all of the answers to his questions?" I ask. I distinctly recall a thoughtful silence. He knows, of course, that Socrates taught ethics by constantly questioning the accepted wisdom of his peers, and never provided an answer. Then, "You are right. It's a fantastic opportunity to get the children to think about the meanings," he says. "Your idea is better than mine...I always like to listen to someone whose idea is better than mine."

With that, the President accepted the use of exploratory questions and student dialogue as teaching strategies for the ethical content of the Greek book, and therefore also for the international book. It was a moment when two very different pedagogical horizons fused in mutual understanding. A shared understanding of a cultural icon—Socrates—certainly contributed to the outcome. This was one of a number of occasions when the President, who was not an educator, seemed to become aware of, and hence supported, pedagogical processes. Even so, such moments were difficult to plan for; they sometimes seemed to arise serendipitously out of difficult conversations. Gadamer suggests that coming to understanding through dialogue depends on the openness and goodwill of the participants. In a milieu of cross-cultural difference the possibility of "accidental" moments when mutual understandings emerge are only possible in an environment of openness and good will, and after a great deal of often frustrating dialogue.

After three months in Greece, I had some awareness of the priorities of the President, and of the challenges of the cross-cultural situation. Based on my understanding then of the role of a "responsible facilitator," I tried to prepare well in advance by initiating a variety of organizational strategies that I hoped would "facilitate" the conversations of the meeting. One strategy was to engage the President in conversations on the issues of the agenda days in advance. I had learned that the best way to approach a discussion with the President on difficult or complicated topics was to prepare a memo that he could read and consider for a night or two. Then he could discuss it with his Scientific Advisor if he needed a Greek interpretation of thoughts or information in the memo. Preparing memos in advance was one of the strategies that I used to try to identify the "horizons of the questions" (Gadamer, 1989, p. 370) that might arise out of language problems or cultural difference, or about which there were likely to be differences of opinion or expectation. One such memo follows:

May 18, 1998
MEMO
TO: [The President]
FROM: Deanna Binder
RE: Progress on the writing of the World Project

I have completed the basic research and thinking for the development of the skeleton of the World Project Document. The pages included here will give you an idea of the direction of my writing. It is a very complicated educational task for the reasons that I have listed below:

1. The so-called Developed Nations of the world teach their children using a teaching system based on the principles of active learning. Their students participate fully in most activities in the classroom. Usually teachers try to emphasize problem-solving, creativity and critical thinking. Students are encouraged to ask questions and to give their opinions. Teachers in these systems use many different books and materials as part of their teaching program.

2. Most so-called Developing Nations teach their children using a very authoritative teaching system where students are expected to listen respectfully and to memorize important information as it is presented by the teacher. Teachers in these systems are usually required by their Ministry of Education to use one textbook. Student questions and opinions are usually not encouraged. Teachers in these systems have very little experience with different types of learning materials, and have classroom environments that make it difficult for students to talk about fair play issues.
3. Mr. [President] you can see from the above comments, that it will be a challenge to create a program that meets the needs of both types of educational systems.

...

6. Examples, quotations and stories in the book need to reflect all cultures and religious traditions in the world. If we are successful in doing this, the book will meet the needs of people in a variety of value systems in the world.
7. A very important question for me which I would like to discuss with you is how we develop respect for other people in a country or culture where the media and many people express a fear and hate for the people in another culture. These fears and feelings have a long-time historical reasons. I would like to discuss with you, for example, how a Greek program will deal with the Greek feelings about the Turks and about Turkey.

I look forward to a discussion tomorrow...

(excerpted from a private communication with the President, May 1998)

This memo reflects a number of concerns regarding the curriculum development process that I wanted to bring to the attention of the President. Points # 1 and #2 in the memo refer to the differences in the way that educational systems use learning resources. When I analyzed the memo as part of the process of working through the data for this inquiry, I realized that the descriptions in points #1 and #2 essentialized the educational systems of both developed and developing nations. I also became aware that the developed nations' characteristics are presented in the positive, and the developing nations' characteristics are presented in the negative, thus privileging the developed nations' approach as being superior. My good intentions were to provide the President

with information about the various ways that the teacher's resource package might be used in different educational systems. From my point of view at the time it was the action of a facilitator, responsibly trying to communicate complicated information to a colleague. The wording of the memo, however, indicates how easily someone from a Western cultural context slips into what Niranjana (1992) would probably describe as "imperialistic" points of view. In spite of our wanting and doing (Gadamer 1989), our prejudices and our traditions rise up to inform our interpretations and our conversation.

Point #6 in the memo seems to reflect a naïve assumption that including stories and poems from other cultures addresses the issue of cultural difference. There is little awareness expressed in the tone or content of this memo that not only do other cultural traditions have different stories to tell, they have different epistemological and pedagogical traditions. I was not unaware of this dilemma, but there were circumstances when responsible facilitation involved exercising some judgment as to what information and actions would facilitate the collaborative process. Sometimes this meant addressing complex issues such as cultural difference slowly and carefully.

Point #7 in the memo has its origin in a particularly uncomfortable cross-cultural experience that took place ten days before the memo was written. My presentation on "The role of women in Olympic Games" at a Mother's Day weekend conference in a Greek town sponsored by an Athens university was not well-received by some of the male professors, generals and priests who were also speakers at the conference. Most of them were trying to make the point that women should have more children (at least five) in order to balance the population growth of Greece with that of Turkey. The fear and hostility of Turkey expressed in these speeches was a great surprise to me. The

conference concluded with the presentation of certificates to the mothers of the town, beginning with the woman who had borne the most children—eight, and on downwards. In my speech I suggested that the status of women through history could often be ascertained by the degree to which they participated in sports and physical activities, and that women with large families were in danger of dire poverty if their husbands were killed or disabled. The response of one of the senior university professors was particularly rude, and I returned to Athens in a state of confusion and anger.

Since almost every daily newspaper contained a front page story about a confrontation or disagreement with Turkey, and most schools I visited displayed paintings of triumphant Greeks standing with bloodied sabres over the bodies of Turks, I wondered how my Greek colleagues would address issues of tolerance and understanding vis a vis their Turkish neighbours. It never occurred to me at the time to wonder how French Canadian students must feel about the similar content of paintings in Canadian schools featuring the Battle of the Plains of Abraham and Wolfe's victory over Montcalm, or about the way Canadian Aboriginal people are portrayed in Canadian educational and popular media.

Another meeting that defined the course of the curriculum development process, and that highlighted its cultural complexities, took place at the President's family summer holiday spot on the peninsula of Pelion after I had been in Greece for three months. For six days the President and his Scientific Advisor, three members of the International Steering Committee, a representative from UNESCO and two consultants

from the Greek National Pedagogical Institute[10] engaged in conversation related to the development of the international teacher's resource book and in order to plan for its distribution and implementation.

Narrative (based on journal entry June 22, 1998)

> AGIOS IOANNIS—From the window of my balcony I look out over exquisite turquoise of a Greek Aegean bay. In front the blue-green waters of the Aegean Sea are ribboned with a beach of pure white marble pellets. Beside and behind, forested hillsides are blanketed with cherry, walnut and fruit trees of every variety. This little hotel is the President's summer retreat spot. He is their valued client, and as members of "his family" we (and this includes our spouses) have been invited to spend a week in his intimate territory discussing the pursuit of his vision, his *orama*.
>
> Today we agreed that one person has to be responsible for the development of the curriculum, which is in contrast to the President's idea that a team of writers will contribute. That person will be me. They call me now the "Lead Consultant" for the Development of the International Teacher's Resource Book.
>
> I feel a sense of obligation. I also feel a sense of danger in all of this, have wrestled with my discomfort with the working culture since I arrived, but I find, after all of the hospitality and open-hearted welcome, that I cannot turn my back on the project...
>
> We all went together tonight to eat at the President's favourite taverna by the sea. There was a sense of celebration. We have survived four days of meetings, and are united as part of the "President's family"!

This narrative highlights some of the threads that wove through the experiences of the FOSE project: the beautiful settings, the gracious hospitality offered by the President, the acknowledgement of obligation, and the feelings of anxiety and discomfort. In my journals I referred to my work in Greece as being carried out within a "network of obligation." The meeting in Pelion is an example of how this "network of obligation" worked on the emotions of its members. The President was a *paterfamilias*. He expected to and was expected to generously take care of all of the people within his

10. The National Pedagogical Institute supervises the writing and production of all textbooks and workbooks in Greece.

"family." These included, not only his own direct relatives, but also the families of people whose children he had baptized (as godfather), married, and buried. Then these people came to him whenever they were in need of advice or assistance. In return, there appeared to be an expectation of loyalty, attentiveness and deference to the President's ideas and initiatives.

The Pelion meeting was also a first test of my role as a "responsible facilitator" of the curriculum development process for the international teacher's resource book. Responsible facilitation seemed to require careful consideration of the organizational arrangements for a meeting. For example, during the meeting, because the President had some difficulty hearing, particularly in a foreign language, I sat to his left. That also gave me an opportunity to consult with the President on items related to the agenda when the conversation seemed to stray from the topic. The Scientific Advisor sat on his right so that she could immediately translate English concepts that needed Greek interpretation. The members of the Steering Committee were advised to speak loudly and to word their academic ideas in language that was uncomplicated and to the point. These strategies helped us to listen to each other and to facilitate the dialogue. Gadamer (1989) describes dialogue as a process of "question and answer, giving and taking, talking at cross-purposes and seeing each other's points of view" (p. 368). In one sense, every dialogue in which the participants have the intention of trying to understand each other is a form of hermeneutic. Each listener in the dialogue around the table at Pelion was engaged in a hermeneutic endeavour of translation, interpretation, questioning and response, within the cultural and educational contexts of their own horizons. Sometimes many hours were spent in dialogue in order to acquire the "horizon of the question" (p.

370). I now understand this process better: that the "texts" of our dialogue could only be understood when we really understood the questions that emerged from the different horizons of the participants, and after our own processes of interpretation and translation.

The dialogue of the meetings focussed on the development and implementation of the FOSE international curriculum project. Many of the complexities of a collaborative, cross-cultural curriculum development process were evident in the Pelion meeting: differing educational realities, expectations and expertise; differing personal and professional ambitions and agendas; the necessity for complicated and strategic planning and positioning. For example, although there was an expectation, based on the "Proceedings" of the Kalavryta Conference, that the international teacher's resource book would be based on the best international research on the pedagogy of moral/ethical education available, the Steering Committee meeting in Pelion highlighted differences between FOSE participants and members of the International Steering Committee with respect to the content and format of the "product."

The President and his colleagues, including the representatives of the National Pedagogical Institute, a government organization responsible for the writing and production of all the learning materials in Greek schools, referred to the curriculum book as the "Core Document," and seemed to have in mind a textbook which would include informational articles by recognized authors. Consistent with their educational practice, this book would become the tool for a course that all teachers would be required to teach. In the Greek reality, a textbook is the curriculum.

The members of the International Steering Committee had different expectations. They referred to the book as a "teaching resource package," noting that curriculum material which intended to engage the active participation of children in topics like fair play and multiculturalism needed to be more like an activity manual than a textbook. For the four members of the International Steering Committee—all from Euro-American cultures—a teacher's resource book was a supplemental resource used at the discretion of teachers. Furthermore, from the perspective of the members of the Steering Committee, the format had to be a flexible format so that teachers in various educational systems would choose to integrate its activities with their existing ministry of education curricula.

The "meeting" was the "geography" in which the participants of this international curriculum project "attempted to answer or clarify real problems at the heart of their living" (Smith, 1997, p. 2). Since the International Steering Committee meeting took place in lovely surroundings, in an atmosphere of warm congeniality and good will, and since a great deal of thought and attention had been given in advance to the agenda, organization and documents of the meeting, there was an outcome satisfying to all of the participants. Dialogue within the complexities of cultural and language difference seemed to require a great deal of this kind of facilitation—as well as goodwill.

In contrast to the Pelion meeting, an International Steering Committee meeting where the outcome was not so satisfactory took place in Berlin in November 1999 during the Summit Conference on the status of physical education. At the time I was back in Canada working on my doctoral program. The President and his Scientific Advisor agreed to organize the International Steering Committee (ISC) meeting during

the Summit on Physical Education in Berlin because most of the members of the ISC were going to be there. In the absence of a facilitator to plan the meeting, the results were disappointing.

Narrative (based on journal entry November 23, 1999)

> BERLIN—The meeting tonight was a disaster! We were in a huge room sitting around a huge table. One side was all windows, which in daylight would have looked out over a beautiful garden and lake. But at night the room was cold, and dark and all chrome and grey. We had had no refreshments – food or drink – for hours. We were all tired from a long day of conference deliberations, and a long drive squished in taxis on the drive through Berlin to the meeting.
>
> There had been no opportunity to reflect on the Provisional Agenda prior to the meeting. The members of the International Steering Committee were under the impression that the main agenda item was to be discussion of the details for the organization and implementation of pilot tests of the new draft of the book. Two of the Foundation's International Reviewers for the book—educators from South Africa and from China— were in attendance at the meeting to offer their advice, flown by the Foundation from across the world. There was general dismay all around when the President announced that there would be no pilot tests. From the point of view of the Foundation, the review of the book that had been carried out by selected international educators had confirmed that the book had cross-cultural relevance. The Foundation didn't need, didn't have time for, and didn't have the money for pilot testing.
>
> In vain the members of the International Steering Committee argued that pilot tests were absolutely necessary, in particular to provide classroom evidence and materials for use at the June World Conference 2000, during which time the Foundation intended to launch the project. The people from South Africa and China said not a word; the President, perhaps in his discomfort, talked on for hours, and was clearly having difficulty hearing and understanding the dialogue. The meeting ended in frustration and anger on all sides.

I became aware that within the context of the FOSE project, advanced planning for meetings and careful prior reflection and discussion on items for conversation and decision-making were necessary ingredients for coming to an agreement on aspects of the project. These observations are supported by Schwab's insights that the curriculum specialist, acting as the facilitator needed to be responsible for the preliminaries of the curriculum-making process, "monitoring the proceedings [and] pointing out to the group

what has happened in the course of their deliberations" (p. 505). Over time I became aware of how critically important these "preliminaries" were to conversations which would bring the collaborators to a place of understanding.

Facilitation as a writing process

Schwab refers to the responsibility the curriculum specialist has for writing the documents that are the outcome of the collaborative deliberations of the curriculum. I had responsibility for several kinds of documents. As the facilitator I seemed to be responsible for the preparation of the documents for the various meetings of the International Steering Committee. For the Pelion Meeting, for example, I prepared a chart titled "Phases of the Development of the World Teacher's Resource Package" (Appendix C). This document proposed the plan of action for the various steps in the curriculum development process. Such a plan of action, accompanied with timelines and a budget is a standard tool for a facilitator on any project in North America. In a cross-cultural collaboration, the dynamics of curriculum development, complicated by language differences, often confounded the process of preparing and following an action plan.

For example, the "Phases of Development" plan (Appendix C), approved during the Pelion meeting, refers to "Pilot Testing of Draft #2 by selected classroom teachers in five different regions of the world." Because there was confusion about what this meant, pilot testing became the focus for one of the most serious misunderstandings of the project. A year and a half after the Pelion meeting—at a time when, from my point of

view as the facilitator, it was necessary to involve teachers in different countries in field-testing the activities—the President had still not approved pilot testing. In his opinion there wasn't enough time before the conference that was scheduled to launch the book to carry out long term pilot tests and evaluation that he understood as pilot testing. The members of the Steering Committee, however, considered pilot testing to be a more informal and general field-testing, and insisted that some kind of field-tests were necessary in order to establish classroom validity for the book before the conference. The issue was resolved when a small scale, short-term field testing program was approved, referred to in FOSE documents as "classroom trials," in time for the results to be presented at the June conference at the foot of Mt. Olympus that launched the book. Thus the phrase "classroom trials" came to replace the phrase "pilot tests" in the vocabulary of the curriculum development process. It was understood that the classroom trials would be short term and exploratory, rather than long term and focussed on evaluating for evidence of behavioural change, which was the priority of the President.

The Phases of Development chart reveals another aspect of the task of document preparation: that there is power and authority vested in the person who prepares such documents. In rereading the chart from the perspective of hindsight and distance, I become aware of how I prioritized and legitimized my own prejudices, opinions and expectations regarding curriculum. My concept for the format and structure of the teacher's resource package is articulated in the following words on the Phases of Development Chart:

- writing of the Teacher's Resource Package – This package will be interdisciplinary (cross-curricular) and will include information for teachers as well as activities for students. It will emphasize active learning and the creative

> involvement of young people, and will encourage teachers to adapt the package and to develop new ideas and approaches

Each sentence in this quote highlighted a characteristic of my own vision for the teacher's resource package that I was about to begin to write: the book would be "interdisciplinary." My preference for interdisciplinary curricula and thematic organization of content was evident. The book would "encourage teachers to adapt the package and to develop new ideas and approaches." This appeared to be in conflict with the President's expectations. He preferred a program that would allow teachers little flexibility in how the materials would be used.

As I reflect on the conflicting expectations that existed between my concept of the book and the concept envisioned by the Foundation, I wonder whether preparing the curriculum development documents in the way I did, was an unconscious form of manipulation in order to foreground my own points of view. I also wonder if there was a degree of Western arrogance to insist then that our pedagogical approaches were "right" for every situation. This is a thought that was also explored by Kanu (1997) in her discussion of a teacher development project in Pakistan. The educational system in Pakistan, she noted, seemed to value conformity and adult knowledge, experience and authority. Preserving community values and historical heritage seemed to be a priority, and therefore there was active discouragement of questioning attitudes and critical thinking (p. 175).

Similar educational traditions seemed to be characteristic of Greek schools. By agreeing to the document prepared for the Pelion meetings—the Phases of Development chart, and the Content Outline—the officials of the Foundation of Olympic and Sport Education and the members of the International Steering Committee basically accepted

my concept for the process and content of curriculum development. At the time there was little understanding of how the book that was proposed would be applied in educational systems with centralized, mono-pedagogical curricula.

On one point of the "Phases of Development Chart" there was unanimous agreement, that the book "will emphasize active learning and the creative involvement of young people." The President reiterated that a boring textbook would not contribute to the development of positive values in children or to his stated objective of behaviour change. Since creativity and imagination were being emphasized in current literature on better ways to approach moral/ethical education (Nussbaum, Gilligan, Noddings, Greene), there was a welcome congruence between the President's vision and my understanding of current curriculum theory.

One of my responsibilities in writing and revising the resource book was to address the Kalavryta curriculum framework that was in place when I accepted the responsibility to act as facilitator for the curriculum development project. As the facilitator I had to try and "massage" this framework, within the context of the collaborative process, into a concept that would hold in the foreground the deep psychology of the values and intentions of the planning group (Schwab, 1973, p. 507), and address current curriculum theory. That also meant being attuned to the vision and priorities of the President, being aware of the orientations of the members of the International Steering Committee, and being as aware as possible of the particulars of the contexts (i.e. school classrooms) in which the curriculum document would be applied. It also meant foregrounding, where possible, my own vision for future orientations in a curriculum design that included an appeal to emotion as well as intellect

(Nussbaum, 1986), respect for diversity and gender equity (Gilligan, 1982), an emphasis on caring and compassion as well as rules and principles (Noddings, (1984) and stimulation of the imagination (Greene (1995).

A Content Outline (Appendix B) was prepared for the Pelion meetings, reflecting discussions with collaborators on the project and more congruent with current pedagogical language. The new content outline was approved during the Pelion meetings by the International Steering Committee and the Foundation.

Becoming the sole author of the teacher's resource book—the "embodiment" (Schwab, 1973) of the curriculum—was not a role that I had anticipated as part of facilitating the FOSE project. The President's original plan had been to involve a number of different "experts" in the writing of different chapters of the book. After the Pelion meeting it became apparent that one person would have to be responsible to collect the research and to create and edit all the "bits" as they were developed. The International Steering Committee members were of the opinion that an activity manual such as the one being proposed needed experienced conceptualization and writing. Conceptualization and writing became my task as the facilitator.

Writing Draft #1 of the resources book

The book was intended for use with children aged eight to twelve (Grades 4-6, approximately), and its contents were based on the Content Outline approved during the Pelion meeting (Appendix B). This outline included three sections:

I. Introduction—information for teachers on the rationale, objectives and ways to use the book
II. Ancient and Modern Olympic History and Philosophy—thirty-five pages of background information—including ten pages titled "Ethical Teaching

of Other Cultures in the World That Complements the Olympic Philosophy"

III. Teaching Olympic Education: Strategies for Schools and Youth Groups – the five themes:

- Fair Play: Learning to Accept and Respect Other People
- Multiculturalism: Learning to Live in Peace With Diversity – With People from other Nations, Other Races, Other Cultures and Other Religions
- Physical Activity and Sport: Learning the Joys and Benefits of Active Participation in Physical Activity
- Self-Esteem: Learning the Principles of Self-Care, Self-Respect and Goal-Setting
- The Olympic Games and You: Learning About the History and Messages of the Ancient and Modern Olympic Games

When the writing process began in Canada, after my first three months of field work in Greece, and after the Pelion meetings, I was at the same time re-immersed in theoretical work for the courses of a doctoral program. This re-orientation to theory and academic writing had unanticipated consequences for the writing of the book, as the narrative below will show.

Narrative (based on journal entry November 18, 1998)

BARCELONA, SPAIN—I am exhausted and little embarrassed. Exhausted because I walked from the Sport for All Conference facilities, around the Olympic Stadium and down the mountain to the hotel in the city centre, and embarrassed because I have just had a very interesting conversation with the Scientific Advisor. The Scientific Advisor and I are sharing a room and we agreed to meet for a few hours this evening to discuss the contents of the first draft of the book. Basically her message was that it's boring and it's not what they want.

"Who cares what Norbert Müller or Max van Manen says," she said. "I'm a simple teacher. We want to emphasize the social and moral messages, to inspire, to emphasize the vision. Put the scientific stuff in the back and follow your model like in *Fair Play for Kids* or *Backyard Biodiversity and Beyond.* Create interesting activities out of the narratives. You have been caught up in the academic thing—now go back to what you do best."

Indeed? She was gentle, but firm in these opinions as we sat on the beds in our hotel room. I have always respected her judgment and my personal reaction to her comments are very mixed. On the one hand I am ecstatic that FOSE wants to go ahead with an exciting, creative effort. On the other, I am embarrassed. I have indeed been caught up in the

> academic thing. Not for the first time I have been brought up short by the realization that in attempting to write in the academic style that is acceptable in the university, with all of the bases covered by quotations and footnotes, I have lost my voice as a curriculum writer and motivator. My final and most uncomfortable feeling is despair over the amount of time a huge rewrite is going to take. The Scientific Advisor was very clear that she wants something creative and exciting. This was good news, but has she any idea how much time and energy is involved in a creative process of the magnitude that she is suggesting? Five themes of more or less original material!! It is an overwhelming task. I don't know how I am going to do it.

Writing Draft #2

The Foundation seemed to prefer a less academic approach to the writing. The President also preferred less emphasis on Olympic or Greek content. The result was that there was a reconceptualization of the content outline with a focus on the child-centred, classroom activities. Rather than being the focus for all content in the book, the symbols and stories of the Olympics would be integrated as examples within activities that explored pedagogical aspects of a particular value-oriented theme: e.g., enjoying physical activity, fair play, multiculturalism, pursuit of excellence. In Theme Four of the revised outline, "Pursuit of Excellence: Identity, Self-Esteem and Self-Respect," for example, the Olympic quotation, "The most important thing in the Olympic Games is not to win, but to take part; the important thing in life is not the triumph but the struggle," grounds an activity called "The Best That I Can Be" (Appendix G-6).

The international cross-cultural mandate of the project complicated the writing process. Through my involvement with the Culture and Teaching Project of the Department of Secondary Education at the University of Alberta, I became aware that it would be difficult to write educational materials from the perspective of other cultural contexts. Cross-cultural input from classroom teachers and skilled educators from different cultural contexts, through regular reviews of the drafts and a classroom trial,

was, in my opinion, necessary. The Foundation had expected to receive educational material from other collaborators of the Foundation that would contribute to the cross-cultural content of the book, for example from members of its Editorial Board consisting of three sport historians and two physical education professors. However, the only materials received dealt with Ancient Greece. Perhaps FOSE's collaborators did not have access to pedagogical material from multiple cultural contexts. Perhaps, however, it should not have been expected that PE and History professors would be able to make pedagogical contributions. Schwab (1973) suggests that "Scholars, as such, are incompetent to translate scholarly material into curriculum" (p. 501). They often lack an understanding of learners and experience in the milieu in which learning will take place.

Each of the themes of the teacher's resource book seemed to present unique challenges for finding and integrating cross-cultural material. The question that was raised up for me as we developed the fair play section, for example, was how the concept of "fair play" might be interpreted in other cultural contexts, and therefore how to address the concept pedagogically. As a sport concept, the roots of fair play go back to the fields of the gentlemen's schools of Rugby and Eaton. Do other cultures have similar concepts with respect to their sports and games—and in their lives? How would they articulate what fair play means? Working in the middle of the tensions created by questions like these stimulated the tentative development of activities that tried to represent and engage conversation from and about different cultural perspectives. For example, in the fair play theme under "General Suggestions for Teachers" it was suggested that teachers might "Emphasize the golden rule. Almost every culture has one" (FOSE book, Draft #1, p.39). When the first group of international reviewers

responded positively to this suggestions it was reformatted in subsequent drafts as an activity—"The Golden Rule" (Appendix G-1).

With respect to multicultural themes, current literature cautioned against the "foods and festivals" approach to the teaching of multiculturalism, noting that it can re-present other cultures as isolated and static entities, reinforcing stereotypes instead of celebrating diversity, affirming our common humanity, and confronting the challenges of disruption, dislocation and inequity (McCarthy, 1998; McCarthy and Crichlow, 1993). According to McCarthy (1998), "Perhaps the most pernicious feature of this dominant approach to school knowledge and textbook preparation is the tendency to avoid complexity and conflict" (p. 116). I also became aware that in other cultures it was not acceptable for a teacher to suggest that children ask questions about the multicultural issues of their state or region. Even in my own country it was difficult to engage student teachers in dialogue regarding culture and teaching. In an article commenting on the difficulty with cultural difference experienced in teacher education, Carson and Johnston (2000) note that:

> the absence of secure knowledge awakens the ambivalences of cultural identity among students in a context that is already fraught with the uncertainties of forming identities as teachers…For beginning teachers, faced with the fact of having to prepare to teach in contexts of cultural difference, their desire to teach and to be seen to be a teacher now becomes entangled with issues of cultural identity. We have found that this entanglement produces a highly charged emotional response in which heated arguments quickly erupt over rights, race, and redress in Canadian society. (p. 76)

The South African *Curriculum 2005,* which was being "rolled out" as the focus of educational reform following the end of apartheid, was incorporated into the "Theoretical Discussion" that introduced the Multiculturalism theme:

> Essentially the new curriculum will…foster learning which encompasses a culture of human rights, multilingualism and multiculturalism and a sensitivity to the values of reconciliation and nation-building. (Professor S. Bengu, 1997, Preface to Curriculum 2005, Government of South Africa)

Having the cross-cultural messages of the book anchored in material that came out of an African reform movement inspired me, and helped to ground the book as an international curriculum offering.

From the beginning of the writing process I sensed that the theme titled in Draft #1, "Self-Esteem: Learning the Principles of Self-Care and Self-Respect" would present cultural curriculum dilemmas. My journal entries indicated that I had no idea where to begin with the writing of this section. In Draft #1 the contents of the theme remain empty, and I wrote: "to be developed following consultation with International Reviewers." My field notes express the concern that "it might be difficult to develop a cross-cultural theme focussed on individual excellence since Asian traditions [for example] de-emphasize the individual" (Journal entry, June 18, 1998).

In Draft #2, the word "excellence" reappears in the title because one reviewer pointed out that "excellence" was such an important aspect of the Olympic idea, but the activities hardly deal with "excellence." In Western educational contexts, the concept of "excellence" in curriculum language is usually stated in terms like "be the best that you can be." How would a phrase like "be the best that you can be" be interpreted in other cultural contexts? Lacking an understanding of how to approach the concept of "excellence" as a cross-cultural pedagogical concept, it was decided to focus on two learning outcomes related to self-care: making good choices for a healthy, active lifestyle and exploring roles and responsibilities in family and community. They seemed to me at the time to be topics of concern to teachers in most parts of the world.

Reviews and classroom trials (field-tests) would confirm that it was in this theme where notable divergence was observed between the "universal fundamental ethical principles" as articulated in the philosophy of Olympism, and acceptable pedagogical practices of other cultural traditions. Comments from some international reviewers and classroom trial teachers seemed to indicate that Western values of excellence and individual achievement were not always welcomed in other cultural contexts. As the reviewer from Egypt noted,

> We are not a culture that praises the self and sometimes we think it very selfish to do so. So, probably many of the activities about me may not work for our culture! (Comment of the International Reviewer from Egypt, 1999, p. 4)

What was interesting about this comment was that the reviewer liked the title of the theme and has written the comment "A good topic" beside the theme title—"In Pursuit of Excellence: Identity, Self-Confidence and Self-Respect"—on the questionnaire. Later this person noted on the questionnaire that the activities in this theme "need to be linked to sports and physical activity and the Olympic Games."

In reading the comments from the Egyptian reviewer it seemed that activities related to pursuit of excellence, self-esteem and self-respect were acceptable as long as they were linked to the Olympics or sport and physical activity, but were problematic in other contexts. Several reviewers and classroom trial teachers noted that the book should emphasize the Olympics as context for more of the activities, questions and stories. Perhaps sport and the Olympic Games provided one of those locations referred to by Gough (2000) where curriculum deliberation can carry on "within the global village of our imaginations" (p. 7). This is a recurring insight of the project that will be explored further in a future chapter.

Crisis in the International Olympic Committee; Crisis in the Balkans

Two events in the months prior to the second phase of field-work in Athens sent the FOSE project and my personal commitment into crisis. One was the bribery scandal in the International Olympic Committee. The other was the war in Kosovo. Both had debilitating effects on my enthusiasm and creative energy for the writing process of the international teacher's resource book.

Narrative (based on journal entry, February 3, 1999

> VICTORIA, BRITISH COLUMBIA, CANADA—Today [a newspaper reporter] telephoned me to find out what I knew about corruption in the Olympic Movement. I had no close connections with anyone at the International Olympic Committee, so I had nothing to say, but his comments really rocked me.
>
> "They're shameless," he said. "They carry their arrogance proudly, and have no sense of accountability."
>
> How, I wonder, can we who work with teachers and students continue to promote the ideals of the Olympics as a vision for a "better and more peaceful world" in the face of such a situation?
>
> And this afternoon one of my colleagues asked me, "When are you going to stop sleeping with the enemy?"
>
> Comments like these contribute to such pessimism and cynicism about the whole Olympic movement. My writing has faltered; I'm way behind schedule. How should I respond to this situation? Should I opt out and suggest to the Foundation that there are such negative opinions in educational circles about the Olympic Movement that their international educational initiative is already severely compromised? Should I wait out the media firestorm and carry on from the stance that despite the way that the Olympic idea is often abused by the actions of individuals, the vision is still worth pursuing.

Then in March, 1999 the war in Kosovo erupted and NATO bombed Belgrade.

Narrative (based on journal entry, March 15, 1999

> VICTORIA, CANADA—I just spoke with the Scientific Advisor. She telephoned me from Greece and my heart sinks. The Greeks are apparently hostile to the Americans and Canadians because of the bombing of Yugoslavia. "Perhaps it will affect the conference we are

> planning to launch the book," she has said. It occurs to me that the Greeks and the Serbs are brothers and sisters, sharing the same Greek Orthodox religion. The President, who is Honorary President of the Balkan Olympic Committees has just returned from a meeting in Skopje. He probably discussed his international educational program, and how it would contribute to peace and understanding among young people in the Balkans. It's horrible; he must be devastated.

On April 22, 2000 a letter arrived from the President confirming the postponement of the June World Conference of 1999.

> Unfortunately, because of the existing war conditions in Kosovo we thought that it is necessary to postpone the II World Conference. Once again the Balkan Countries are on fire, lives are at stake, and families are separated. Humanity is exposed to scenes of confrontation and despair and millions of people live in a situation of uncertainty and anxiety. Being impossible to predict the future developments of the current dramatic situation, and with respect to our invited guests, esteemed educators and Organizations, we consider this postponement as reasonable and morally necessary. (The President, private correspondence, April 22, 1999)

On May 6, 1999 I flew again to Europe to work with the Foundation. I remember that over Europe the plane went a long way out of its way to avoid the war zone. For a Canadian who had never been anywhere close to an armed conflict or demonstration, being in the middle of a war zone was a sobering reality, and tinged with irony since I was writing curriculum activities promoting a "better and more peaceful world." In Athens, the President explained his reasons for canceling the World Conference. "How can we have a conference and talk about peace when only a short distance away people are killing each other?" How indeed, I wondered? I write, "Who knows if the conference will ever happen, and if it doesn't, what happens to the project?," (Journal entry, May 11, 1999).

Writing Draft #3

Since the conference had been postponed, there was more time to review the document and plan revisions. In fact, the writing process could now be extended for another year. In the excerpts from my journals that follow I reflect on a few moments of this phase of the writing process.

#1 Saturday, April 16, 1999—I am currently working with suggested revisions by an "eminent Greek sport historian" to the Appendix section on the ancient Olympic Games, and am struggling with the Greek desire to sanitize everything related their ancient history. In particular I am bothered by the desire "not to speak about "warriors" or "violence." In the background information on the ancient Olympic Games the point was made that most athletic contests in former times—including the Olympic Games—were overtly about preparing young men to be strong warriors. But the Greek reviewer of this section has asked me to remove the references to warriors. From the perspective of the Greek professor who is reviewing this section, perhaps, the Olympic Games had a much purer purpose, that of celebrating the Greek love for competition and their cultural emphasis on mind, body and spirit. It bothers me that we can't be honest about the way things really were.

With respect to this excerpt I am "addressed" by use of the phrase "how things really were." What did I mean by this? Was I judging from within my own "horizon" of historical truth? Is there such a thing as historical truth? This was a question that often arose as I attempted to reconcile different versions of Greek and Olympic history. I remember lectures of the International Olympic Academy when my Greek colleagues would passionately disagree with a scholar who presented information that contradicted their interpretation of the history and archeological record of the ancient Olympic Games. From within the effective historical consciousness (*wirkungshistorisches Bewusstsein*) of my Greek colleagues, their past is somehow also their present, glorified and in many ways sacred. Many of my German colleagues, on the other hand, were fixated on historical accuracy from the perspective of archeological science. They could

not comprehend that the Greeks preferred to mingle the facts and the mythology to create a history that was as much in the present as in the past.

Curriculum development involves a process of selection among various content and among differing points of view. All of the collaborators in the project had aspects that they wanted emphasized or deleted. For example, one of the International Steering Committee members was the president of a physical education organization for girls and women. She was concerned that the book represent the lives and issues of girls and women. Greek participants were concerned to present their past in a favourable light. As the curriculum facilitator it was necessary for me to decide how to address the sometimes conflicting expectations with respect to content and point of view.

#2 Saturday, April 24, 1999—Am working on the multicultural theme; most of the suggestions of the reviewers are easily adapted, but I am unable to resolve the problem with an item on the activity titled "I Have Rights; I Have Responsibilities" (Appendix G-2). In Draft #2 one of the exercises reads as follows:
I have a right to my own space and to my own belongings.
Therefore, I have a responsibility to _____
_____
This is not a concept with which either the Asian or the African International Reviewers seem comfortable. Personal property and personal space seem to be an unfamiliar and not particularly welcomed priority. I have no resolution for the cultural dilemma presented by this concern. I think I have to delete it.

In #2, the cross-cultural dilemma of the concept of "self-esteem" that was referred to earlier in this chapter reappears. I didn't understand at the time why developing activities for this theme seemed to be so problematic. I have since come to a better understanding of the issues of cultural difference that rose up in connection with this theme. In her action research study involving a professional development project for teachers in Pakistan, Kanu (2000), for example, states that "South Asian cultural values contradict Western understanding of self-esteem as directly dependent on and

manifested in individual abilities, qualities and performances" (p. 32). She notes that the teachers in her study seemed to be more motivated by group and cooperative exercises than by exercises that involved individual performance and achievement. The Western preoccupation with the Self and with individual agency is a theme currently explored by other authors.[11] It seemed impossible to find a way to reconcile the cross-cultural issue addressed in this activity. So it was deleted. Perhaps deleting problematic activities is not the only or even the best way to approach issues of cultural difference in a curriculum program. Exploring the ways that an international curriculum could help students confront the discomfort of difference (e.g., through narratives or anecdotes) would be a promising focus for future research. A concern that would have to be addressed in this regard, however, is how well teachers in various cultural contexts would be willing or prepared to handle uncomfortable moments in the confrontation with cultural difference.

#3 Tuesday, May 11, 1999—In the office of the President, we review Draft #2 of the book together. I have struggled regarding the order for the five themes, and recommend that perhaps the Physical Education theme, Body, Mind and Spirit, should go first to emphasize the focus on participation in physical activity as the context for all of the other themes. This was first a suggestion of the Edmonton Advisory Group. The Foundation agrees. In the President's words, "Your best friend is physical exercise." He should know. At 79 he still swims a mile of backstroke in the Mediterranean every day in the summer.

Turning to Theme 4: In Pursuit of Excellence, the President launches into a speech regarding the importance of the individual to himself and the community. "If he works towards a better community, he and his family will be happier," he says. "Can you be happy if all of the other people are unhappy?" He requests the addition of a page on community to Theme 4 ("Me in My Community"—Appendix G-3). I make the following note, "He seems to have a very astute sense of what kinds of revisions need to be added to the book. I'm impressed."

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11. Marcella, A., DeVos, G. & Hsu, F. (Eds.), 1985; Morris, B., 1994; Schweder, R. & Bourne, E., 1984.

> One of the President's biggest concerns is the behaviour of Greek fans at sporting events. He fears for the Athens 2004 Olympic Games. "What kind of picture will we give to the rest of the world if our fans behave the way they do at a soccer game here?" It is a theme that he follows in every public speech that he delivers. "Add an activity about fan behaviour," he requests.

As noted in excerpt #3, the final phase of the writing process engaged the intensive participation of the President. One of my final acts as writer was to assist him in wording his "prologue"—which was retitled "The Vision" for the final draft of the book. It was a challenge to retain the rhetorical flourish of a Greek patriarch in an English language statement of mission. His last paragraph reads as follows:

> The road is long. Let us travel the road together – you, the Olympic Movement and UNESCO – so that the children of the world will be the stars of a better world. Then they will unfold their wings of power and lead in friendship and peace. (*Be a Champion in Life,* p. 33)

Facilitation as application

Application, understood in the hermeneutic sense, is an integral part of the process of coming to understanding of a text. In coming to an understanding of the "text" of the international teacher's resource book, application took place on different levels throughout the duration of the project. The first levels of application occurred as the President and his Scientific Advisor interpreted the document from within the horizon of their understanding of how teachers in the Greek system would work with learning materials. Another level of application involved the perceptions of the members of the International Steering Committee with respect to how the international teacher's resource book would be used. Since all four came from Euro-American educational systems and reviewed the various "bits" of the book from within that particular educational horizon, a series of cross-cultural initiatives was undertaken to find out

whether the information, activities and structure of the book could be usefully applied in other than Euro-American classroom contexts.

1. At the University of Alberta in Edmonton, six fellow graduate students were invited to participate in a review and then a conversation on a draft of the book. This Edmonton Advisory Group included three international graduate students: two from China, one from Tanzania, and two Canadians—a physical educator and an undergraduate with six months of work experience in a small village in India.
2. An international review of the book (in English) involved twenty-four reviewers from eleven different countries: Australia, Brazil, Canada, China, Egypt, France, Greece, Pakistan, Poland, South Africa and the United Kingdom, and also a reviewer from the Associated Schools Project of UNESCO.
3. A third phase of application took place during classroom trials (field-tests) in March-April 2000. At that time, teachers in five countries—Australia, Brazil, China, South Africa and the United Kingdom—field-tested themes in their classrooms. For the classroom trials, selected themes or selected activities in a theme were translated into Portuguese, Chinese and Zulu. Coordinators in each country were recommended by the members of the International Steering Committee. The classroom trial coordinators and the field-test teachers they encouraged to participate provided insights about the way the activities in the various themes fitted into their existing curricula. They also collected student work that demonstrated how the activities of the book were taken up by children. This classroom material was displayed for the participants during the June 2000 World Conference that launched *Be a Champion in Life*.

The Edmonton Advisory Group

When I undertook the responsibility as facilitator for the development of the book, I expected that a teacher advisory group in Greece would fulfill this role. The academic and organizational culture of Greece as well as the President's reluctance to involve teachers during the development stages of the project seemed to discourage classroom teachers from participating. So I looked for teacher input closer to home. Although the participants in the Edmonton Advisory Group were all studying in the Faculty of Education at a Canadian university, the three international graduate students had years of experience in the educational systems of their homelands. I was aware that, in the educational traditions of other parts of the world, critical analysis of a curriculum text was an activity with which they would feel uncomfortable (Kanu, 2000). Nevertheless, I hoped that within an informal circle of fellow graduate students they would offer honest opinions about whether the book would be useful for teachers in their countries, and point out places where content should be changed to better reflect the sensitivities of other cultural or educational contexts. This turned out to be a naïve wish. Apart from a comment or two about adding stories from China—"Children in China will be proud to read a story or two about Chinese athletes winning Olympic medals"—or changing the food page to reflect the vegetarian traditions of India, their general comments were invariably positive. For example:

- I think that Chinese educators would find most of the activities interesting because they teach moral values. Ethical teaching is already a part of their curriculum (female Chinese student).
- In my opinion the activities will work in different cultures. The questions are structured so they lend themselves to be used in different places in the world (male Canadian student).
- I think that it is a very successful intercultural and intercivilizational piece. People from different cultures can apply the activities. It seems that most have

> been represented. It's also very successful pedagogically—that is in terms of the teaching. I think it's very good (male Chinese student).

Ironically, it was a mathematics teacher from Tanzania who introduced a thought that had not occurred to me about the possible implications of the curriculum materials for physical education programs. "I'm thinking," she said,

> about what is the situation of Physical Education in Tanzania. The themes in this book bring back the idea that PE is not just a school task, a running around or kicking a ball. It could really kind of transform the narrow way of looking at PE (female Tanzanian graduate student).

This thought was picked up by others in the group. One suggested that "somehow PE needs to be connected with spirit; it requires a moral and psychological focus" (male Chinese student). Another pointed out that the book addressed cognitive and affective things. "PE is more than just the training of psychomotor skills" (male Canadian graduate student).

> How about reordering [the book] so that the physical activity theme comes first followed by fair play, instead of having the Olympic Games section first. That will emphasize the importance of the physical activity and ethical themes, and de-emphasize the focus on the Olympic Games. (female Chinese graduate student)

This brief discussion was a revelation. By suggesting that the Physical Education theme should become the first theme, and by noting that the remaining themes contribute cognitive, affective and moral elements to an overall focus on "Mind, Body and Spirit," (which became the title for the first theme), the various pieces of the book suddenly clicked into place. A metaphor that seems appropriate is that at the end of this discussion I had the feeling that I had just put a major piece in place in a complex puzzle. The President and his Scientific Advisor readily agreed with the recommendation. The Edmonton discussion seemed to be an example of Gadamer's idea that, considering application within particular contexts is an integral part of the process of understanding

of a text—in this case, of a curriculum document. The discussions about application seemed to provide interpretations and "translation" of the content of the book that had not even been considered.

The International Review

Another application involved a surface review (as compared with a classroom field test) of the book by twenty-four reviewers from eleven different countries. The reviewers included members of the International Steering Committee, international educators selected by the Steering Committee, and colleagues and classroom teachers. The book was also reviewed by members of an Editorial Board selected by the Foundation, and a representative from UNESCO. Nine of these reviewers were teacher specialists in physical education and health, who were advisers to their various ministries of education or school boards. Five of the reviewers were professors of physical education or sport at universities; three were professors in university faculties of education with subject specialties other than physical education or sport. Four reviewers had positions of responsibility in national or international organizations with mandates related to physical education and sport in schools. Two were university students.

Seventeen of the reviewers completed questionnaires (Comment and Suggestion Pages, Appendix D); members of the International Steering Committee and other FOSE collaborators participated in round table discussions in Athens. All were asked to consider the usefulness of the book in their educational context, and to "provide advice and guidelines on better ways to include examples and information from the regions in

the part of the world you live in" (Private correspondence to the International Reviewers, December 1998). The questionnaires were designed to elicit general comments on the content and format for the book and specific comments on indivdual themes. The review provided comments on the use of the book, and suggestions for ways to improve it. Unfortunately it provided little "advice or guidelines on better ways to include examples and information" from other parts of the world. Perhaps the reviewers didn't know how to access materials that would enhance the cross-cultural content of the book. Perhaps such material was available only in other languages, and would be useful only if translated.

Although the International Review was only a surface review and not a classroom trial, I was confident enough in the affirmation received from the review to write optimistically to the President:

> I am very happy with the results of the international review of the Second Draft of the FOSE International Teacher's Resource Book. In spite of the very short timeline, our reviewers have provided us with many helpful suggestions. They have also addressed our most important concern—that the book be useful to teachers in many different cultures—by overwhelmingly endorsing its usefulness.
>
> There are a number of general opinions that seem to be shared by a majority of the reviewers:
>
> 1. Most of the activities will work in the educational systems in the countries in which the book was reviewed. Most activities seem to have cross-cultural application.
> 2. Translation into the national language is necessary in countries where English is not the language of instruction in elementary schools.
> 3. The organization of the book is helpful and useful.
> 4. The activities provide an important social, emotional and cognitive framework for the teaching of physical education.
> 5. The book needs to emphasize the spirit of Olympism and the vision of Olympic Education throughout.
> 6. Two areas which seem to require much more emphasis are:
>   - environmental issues – care of the planet
>   - critical thinking – discussion of important Olympic issues (e.g., drug abuse, cheating, commercialism, etc.)
>
> (Summary of the Preliminary Review, report to the President, March 1999)

The purpose of this memo was to reassure the President that the book was on the right track with educators; in hindsight its tone seems unrealistically positive and optimistic. Point #5 of the above list puzzled me. Several reviewers suggested that particular activities should be reworded or reworked in the context of sport or the Olympic Games. In some cases these comments came from physical educators who may not have been interested in the interdisciplinary aspect of the book. There also seemed to be a feeling among some reviewers that it was safe to discuss certain kinds of issues if they came "packaged" as sport or the Olympics. Teachers seemed to find it easier to engage students in discussion on issues such as racism, equity for women, respect for diversity, fair play, cross-cultural harmony, cheating—when the focus of the discussion was a sports activity, or was related to some aspect of the Olympic Games. Perhaps the Games become a "transnational imaginary" (Gough, 1999) providing a broad general context from within which issues that are of local concern can be addressed. This topic is explored in more detail in Chapter Eight: *Currere* IV—Synthesis.

Classroom Trials (Field Tests)

Field tests, referred to as classroom trials by the Foundation, were organized in January of 2000 and were carried out March-April 2000. The trials in each country were coordinated by a Classroom Trial Coordinator who was provided with materials to offer a workshop for the teachers who participated in the program. Approximately 1250 students and thirty-four teachers participated in the classroom trial from the continents of Africa (13 teachers), Asia (6 teachers), Australia (6 teachers), Europe (3 teachers),

and South America (6 teachers). A questionnaire (Appendix E) was prepared to gather information:

- about the general opinion of teachers regarding *Be a Champion in Life*
- about the opinion of teachers regarding specific activities
- about the reasons why specific activities were very successful when applied by teachers in a school physical education class or classroom situation
- about the reasons why specific activities did not work so well for specific teachers in their programs
- about the way that teachers actually worked with the materials in their classrooms

Teachers were asked to Strongly Agree, Agree, Make No Comment, Disagree or Strongly Disagree with two statements about each activity that they field-tested:

> Statement #1: The activity was useful to develop an important curriculum objective in my classroom program.
> Statement #2: The students were interested in the activity, and participated enthusiastically in explanations or exercises.

In addition, teachers were asked to describe or explain their responses. These explanations provided information on the way that the resource book was being applied in particular classroom and local contexts. There was also a section in the questionnaire for general comments on questions such as:

> Did I observe any changes in student behaviour or attitudes as a result of their participation in the activities in this book? What are some other ways that I could use this book in my classroom in the future? What recommendations would I make to other teachers who are using this book? Did I like the illustrations and page layout of the book? What comments did my students make about participating in these activities? Why? (Classroom Trial Questionnaire)

Teachers were then asked to identify their five favourite activities and their five least favourite activities and to explain their choices. This section also provided information about the ways that certain activities worked or did not work in a classroom situation in different cultural contexts. As the facilitator I prepared a report on the classroom trials for the Foundation; the report noted two major limitations of the classroom trial process:

- It was very short term, and therefore teachers did not have the time to plan their teaching program around the activities, and to build in follow-up activities.
- The questionnaire required responses in English (or a translation by the Classroom Trial Coordinator). Teachers for whom English is a second language were not as able to provide the benefit of their experience and opinions because they had difficulty with trying to articulate in English. (Classroom Trials, Summary of Evaluation and Comments, p. 1)

A number of insights about the way that the materials in the curriculum document were applied emerged from the classroom trial comments. The summary report highlights examples of some of these insights:

- Most activities in *Be a Champion in Life* integrated well with the objectives of the ministries of education in all of the countries that participated in Classroom Trials, and…most activities elicited enthusiastic participation from the students.
- Theme 4 is a theme which requires discussion. Cultural differences with respect to the importance of a philosophy of individual achievement as compared with collective responsibility may be a significant factor here.
- …there was a very big difference between the kinds of responses that came from physical education teachers and the kind of responses that came from regular classroom teachers. The physical education teachers liked many of the activities but complained about too much theoretical material and wanted more actual activity.
- Some of the activities need to be adapted and rewritten for children of a younger age level. The responses of teachers to activities varied depending on the age level of the children.
- There was great deal of variety in the way that teachers approached the teaching of the various activities. (Classroom Trials, Summary of Evaluation and Comments, p. 2)

The classroom trials seemed to confirm that although there was great variety in the way that teachers used the materials, they were able to fit them into specific aspects, objectives or outcomes of their required curricula. There also seemed to be general acceptance of the activities in the resource book. The classroom trial coordinator from England, for example, noted that she was "gob-smacked" by the response of teachers, most of whom were initially very reluctant to become involved because of the pressure of the nation-wide testing program, and the little time they had to prepare in advance. In

her presentation to the World Conference of 2000 at Mt. Olympus in Greece, the English coordinator presented the following summary of the positive outcomes of the trial for her teachers as reflected in their comments:

1. Improved attitudes and behaviour
   - "As a result of work undertaken, children did not want to cheat and wanted to play fairly, particularly at play and dinner times."
   - "Improved attitude to friends and property of school."
2. Motivated and involved pupils in learning
   - "All children participated enthusiastically in sessions. They enjoyed activities because they were different and they found content relevant to everyday life."
3. Stimulated thought ....
   - "Pupils were very interested, caused a great deal of thought. I am sure that a long scheme of work based on this would go a long way to changing pupils views."
   - "Pupils enjoyed activities as they lent themselves to independent group work with peer discussions, decision making and ownership."

Several of the classroom trial coordinators noted the positive way that the materials seemed to support the learning outcomes of their respective curricula. This was particularly so in South Africa, where the classroom coordinator was a consultant in the province of the Western Cape, and had the responsibility of providing professional inservice to physical education teachers on the new South African curriculum. She writes:

> The South African education system has undergone a paradigm shift from "chalk and talk" primarily to an Outcomes-Based education system, where Learning Areas encompass related subjects. The Learning Area: Life Orientation has foci on: Human Relationships, Physical Education, Life Skills, Religious Education, World of Work and Health Education.
>
> "Be a Champion in Life" focuses directly on these foci... That which came strongly to the fore is the essence of Human relationships captured in the word UBUNTU. [This] word stood out and captures our focus in this relatively new democracy which [is] national building...ubuntu [is also] so relevant in the learning area: Life orientation. (South Africa)

The Australian coordinator's report noted that activities which teachers specifically identified under the heading "Activities that were interesting" were listed for many similar reasons. For example,

> the stories were interesting or inspiring, good discussion was generated, activities provided a captivating introduction to a topic, encouraged research on a topic of student interest, or the activity was "hands-on." Teachers also appreciated the way that many activities helped to build the self-esteem of students and their relationships with others. (Australia)

A number of the coordinators also noted that many of the activities were appreciated by teachers for their cross-curricular focus. A chart showing possible cross-curricular applications was included in the book and may have stimulated the imagination of teachers to some of its possibilities:

> The classroom teachers loved the way that the resource worked well across a variety of learning areas. Special mention was made about the International flavour—investigating host countries and 'round the world' food and stories fitted in well with exercises in mapping and an "International Food Day." (Australia)

Several teachers reported school-wide impacts from the short application of the classroom trial.

> One of the participating schools conducted a very successful "Olympic Day" to coincide with the day when the Olympic torch was lit in Greece. An Australian Olympic swimmer spoke on the school assembly and displayed replicas of the 1956 and the 2000 Olympic torches. The library had a display of Olympic blazers and ties supplied by the Queensland Olympic Council. Each classroom teacher made a special effort to include Olympic themes in their classroom lessons that day. (Australia)

> "I will recommend this to the Headteacher and other staff as I feel it (fair play) will benefit the school as a whole" (England)

Curriculum challenges in the various themes

The most utilized theme was "Fair Play: The Spirit of Sport in Life and Community." The least used theme was "In Pursuit of Excellence: Identity, Self-

Confidence and Self-Respect." This observation supported the concerns that Theme 4 with its focus on Western concepts of Self, self-esteem and achievement would present significant cross-cultural challenges. Comments which allude to the concerns that teachers in other cultures may have had with the activities in this theme include the following:

> My students (12-16 years old) did not enjoy writing/speaking about themselves. Should we not make the chapter "Pursuit of Excellence" more practical, and include all facets of life—all should be done in excellence. (South Africa)

Several teachers noted that students seemed to be bored with many of the activities in this theme, and the activities did not stimulate the imagination or the interest. Perhaps part of the problem lay in the content and design of the activities. Perhaps an uncertainty about how to address what was perceived as a cross-cultural dilemma inhibited creative, imaginative writing of this section. Perhaps, also, teachers were uncertain about how to approach these activities, and/or inexperienced or anxious about dealing with the kinds of uncomfortable issues that might arise. In several comments teachers expressed surprise at the way that a particular activity generated emotional and enthusiastic discussion on the part of their students. In responding to the questionnaire page that asked teachers to "Please write the titles of five activities that you think were very interesting for students…" one teacher referred to an activity titled "The Last Man" in Theme 4—Appendix G-7.

> This truly came as a surprise—it generated enormous comment and a great deal of soul-searching amongst the girls. There were lively discussions. It even impacted on our pastoral care program which was a double bonus. (England)

In spite of the enthusiasm on the part of the International Reviewers for the contents of a draft of the book, the classroom trial comments highlighted a number of specific curriculum challenges.

A. Body, Mind and Spirit: Inspiring Children to Participate in Physical Activity

Both physical education specialists and generalist elementary school teachers seemed to respond positively to the activities in the book, although the type of activities they were enthusiastic about "reflected their position as either Physical Education specialist or classroom teacher" (Australia). Many of the teachers noted the support that the program seemed to provide for a more holistic approach to physical education programs.

> As a physical education teacher with twenty-six years teaching experiences, I have been perplexed with the fact that the model and contents of physical education in China have remained basically unchanged for decades. Your Manual has given us great inspirations, leading us to profoundly re-examine and reflect on our way and contents of teaching. (China)

In particular there seemed to be support for the non-specialist physical education teacher in the activities of the book.

> As a non-phys-ed teacher, I found useful and relevant information in this book which I felt gave me confidence to embark on a "journey into this area of the curriculum" that I have not been into before. The attitudes and aims made sense to me and I could relate to them and relate them to other aspects of our programme. (South Africa)

For many of the physical education teachers, however, the activities in the book were useful mainly for "wet weather" days. There was an overall impression that more actual physical activity based material should have been included. "Our children need to be active" (South Africa).

> I would suggest that more practical activities be included so that the theoretical material could be related to the practical. (Brazil)

> The only thing I'm concerned [about] is that there are too many writing assignments, which puts extra burden on the already overloaded written assignments of the students. (China)

The book attempts to foreground the development of physical excellence by placing it in the front position in the book, but that did not seem to solve the problem that many of the activities in the theme were still pencil and paper activities. One curriculum challenge is that it is extremely difficult to verbalize on paper, activities that are to be carried out in the physical domain. There is still much to be done in this regard.

B. Fair Play: The Spirit of Sport in Life and Community

The research, writing and review process for the development of activities in this theme highlighted the need for research on how children actually learn ethical behaviour, and how children from diverse cultural contexts make meaning out of the concept of fair play. Are there, for example, differences in the way a value like fair play is learned (and taught) in different ethical systems? Verhoef and Michel (1997) point out that current cross-cultural research in moral education "has been limited by the inability of theoretical frameworks to accommodate the specificities of different cultures adequately" (p. 391). They suggest an African ethos as a foundation of morality, based on a fundamental concept in African culture—"the belief that nothing and no one can exist alone" (p. 395). Perhaps this is also a "fair play" concept, as evidenced by the fact that South African teachers integrated fair play activities with the South African version of the concept (*ubuntu* in Xhosa). There is more work to be done to understand fair play as a pedagogical concept within contexts of multiple diversity.

C. Multiculturalism: Learning to Value Diversity

Although the resource book was praised for its attempt to address cultural diversity through poems and stories, it does not address McCarthy's (1998) vision for multicultural education.

> What I am pointing toward is the need for educators to begin to let the sensibility of a complex, interdependent world into the lives of students, to challenge the tragic images of mainstream television and textbook…to think beyond the paradox of identity and the other. (p. 34)

In North America, educational discussions about culture and cultural diversity pervade current curriculum sensibilities. In many other cultural contexts, educators seem to be at the beginning of their conversations about curriculum and cultural diversity. After frequent discussion at the Foundation we were still unable to develop activities which challenged students to "think beyond the paradox of identity and the other."

Although, the Australian coordinator was of the opinion that the teacher's resource book should include many more critically-oriented exercises related to the Olympic Games and cultural difference. There are many educational systems where such an approach would be difficult to implement because of prevailing educational traditions; emphasis on critically oriented discussions could be considered politically and socially disruptive in some places. The coordinator for the classroom trials from China, for example, pointed out that teachers in China would not even understand why their students should participate in activities related to multiculturalism, that there is not a level of awareness that multiculturalism is a topic for discussion. In an international program for Grades 4-6, challenging students to think critically and differently about Self and others raised pedagogical red flags for me as the curriculum specialist.

A review of the literature indicated that a focus on human rights might be a starting place. Activities on human rights were developed for the project—and then deleted in response to comments from the reviewer from UNESCO who noted that there was a whole division of people at UNESCO engaged in the task of developing human rights educational materials. "Human rights education is a real science," she said. "Your activities seem a bit simplistic and naïve." A number of web sites exist that provide teaching resources on human rights. In the final versions of *Be a Champion in Life,* teachers were directed to a list of these web sites. Further research is needed on "how" to "translate" current research on human rights and multicultural education into transnational curriculum resources.

D. In Pursuit of Excellence: Identity, Self-Confidence and Self Respect

The "universal principles" referred to in the *Olympic Charter* (2001) are Eurocentric principles based on ancient Greek philosophy, particularly on the ideals of Plato as interpreted by Kant. They extol individual achievement and the ability of individuals to choose "right" moral behaviours on the basis of "categorical imperatives." Many writers today question the existence of any universal principles that could guide human morality. The emphasis on individualism and developing identity and self-confidence could be interpreted in some cultures as a danger to community priorities and community welfare (Verhoef and Michel, 1997; Siddiqui, 1997; Geertz, 1973). For example, in discussing the difference between Western ethics and Islamic ethics, Siddiqui notes,

> Philosophical ethics draws its resources from human reason and human experiences and does not take account of the role of faith. Religious ethics draws its resources from revelation. (Siddiqui, 1997, p. 423)

In order to address these concerns in the FOSE project, the developers focussed the activities on topics which could be considered as common aspirations for all children in the world: a) healthy lifestyles—a topic which is common to elementary schools throughout the world, and b) developing healthy relationships and a positive identity within the home and community. The theme includes activities featuring poetry or positive visualization exercises. In some parts of the world, particularly in places where theology or politics dictates identity, some of these activities may not be welcomed.

In some ways, the Olympic Games themselves can be seen as a barrier to understanding the pedagogical meaning of "pursuit of excellence." Based on media coverage, winning gold medals in elite sport would seem to be the only objective of the Olympic Games and far removed from the interests of local schools. However, neither the Fundamental Principles of the updated *Olympic Charter* (2001) nor the original Aims of the Olympic Movement from de Coubertin's original Charter (1896) mention the words 'excellence' or 'achievement'. De Coubertin's idea was that the learning was in the effort, and he readily adopted a motto he heard during a church service prior to the London Games of 1908:

> The most important thing in an Olympic Games is not the win, but to take part. The important thing in life is not the triumph but the struggle. The essential thing is not to have conquered, but to have fought well.

Teacher comments from the classroom trials seemed to suggest that despite the focus on elitism, the stories of Olympic athletes seem to continue to inspire young people.

> [Regarding the activity titled "An Olympic Dream Comes True"—Appendix G-8] This is a wonderful story that was really appreciated by the children. They understood clearly that being a part of an Olympic team was in itself a wonderful achievement. The discussion questions relating to the story prompted excellent responses from the children. It provided a wonderful example of the joy of participation. (Australia)

E. The Olympics Present and Past, Celebrating the Olympic Spirit

In order to implement an Olympic theme, teachers required some basic information about the Olympic symbols, ceremonies and history. Narratives in this theme tried to evoke as well as describe the emotions of Olympic Games' experiences, and tried to provide students with a model for writing about their own experiences. Responding to the activity titled "My Favourite Moment in Sport" (Appendix G-9), a teacher wrote:

> This activity attracted the students because they were able to express their dreams, believing that they could really be a great athlete! (Brazil)

Some scholars question the educational validity of Olympic-related activities, suggesting that they may represent a manipulation of children's emotions for the purposes of promoting the interests of a corrupt, jingoistic, supra-national power structure—the IOC (Wamsley and Heine, 1996). These criticisms intensify, of course, when the actions of the leadership of the IOC seem to directly contradict its stated value system. Several reviewers strongly recommended adding activities and questions in the resource book to address these critical issues (corruption, drug, violence, commercialism, etc.).

Format and illustration

One outcome of the cross-cultural collaboration could be demonstrated in the way the published book was formatted and illustrated. In any learning resource the way various elements are put on a page, the amount of space that is left for student responses, the types of illustrations that are used, even the fonts that are selected affect the usability

and attractiveness of the document for teachers. During our working relationship I became aware that the Scientific Advisor had a very different idea of what the FOSE books (her Greek one and the international resource book) would look like. I was used to developing black and white teacher manuals that could be easily photocopied, with illustrations and photographs that illustrated, in a literal way, the concepts on the page. The Scientific Advisor, on the other hand, wanted the books to be beautiful, and have enduring value.

"Beautiful illustrations will give prestige and long-time value to the book," she said. She seemed unconcerned that the final, full-colour product might be somewhat impractical as a classroom tool.

"Teachers can show the pictures to students," was the reply that I got when I asked how a teacher would be able to use one beautifully coloured book with some forty young children.

I worried that a beautiful book with abstract watercolours would be prestigious but of limited use in classrooms. However, I supported the Scientific Advisor and the watercolour Artist in the pursuit of enduring value for the book. This was one of those times when being a responsible facilitator meant "abandoning attempts to control" because one is "attentive to affect" (Sumara and Davis, 1997, p. 310)—that is to the emotions and priorities of the other.

When I first saw the abstract style of the Artist's work, I was dubious. My doubts are recorded in my journal:

> I ask [the Scientific Advisor] how a classroom teacher would work with the art—since the art is also a communication and in my opinion, a powerful way of communicating ideas related to the joy of physical activity. My thought is that most physical educators that I know are very focussed on the next championship

> game – they are not likely to go into long discussions on art and art education with their student…How will it be used in schools, I wonder? As a hard cover book with beautiful, coloured illustrations only one teacher can use it at a time. How are they going to use the illustrations for children? How are other teachers going to use the book? That got us into a discussion about posters – the only way to communicate to the kids. Afterwards I sense an extreme reluctance to share their vision with anyone else until it is finished. (Journal entry, April 26, 1998)

Then I saw the Foundation's book for Greek schools with the Artist's beautiful renderings of bodies in motion, and I became less dubious, although still very tentative about her concept of using abstract watercolour images throughout in the international book. How will children understand these swatches of colour, I wondered? The Artist also taught art in a local college, and had, she said, many years of working with children.

"They will understand and interpret in very special ways," she assured me.

When the published version of *Be a Champion in Life* arrived at the Foundation offices on May 17, 2000 my doubts were replaced with an instant understanding of the importance of imagination and aesthetic in helping us to see the world in a different way (Greene, 1995). Somehow the artistic concept and beautiful illustrations combined with the text to affirm a cross-cultural impression of joy, hope and peace.

"You have realized my vision," triumphed the President to his Scientific Advisor and me when he held the first book in his hands (Journal entry, May 17, 2000).

Narrative (based on a journal entry, May 18, 2000

> KIFFISIA, ATHENS—We were so lucky to have the use of this lovely apartment for two months. Here in the garden the lovely trees shield us from a hot afternoon sun, and screen out the cacaphony of traffic noise on the main street nearby. I have on my lap one of the first books out of the packing cases from the printer. It is beautiful, and I reflect on [the Scientific Advisor's] desire for a book that would have "diachronical" value. The Artist's rendition of the flaming torch, which also appears in a two-page spread in the fair play theme, is featured on the front cover. Each of the themes includes a two-page spread in one of the theme colours: green, red, multi-coloured, gold and blue. The multilcultural theme, for example,

uses the visual imagery and colours of a rainbow in its two-page spread, and also features kites as a motif.

How does one describe the way that the art design and illustrations of a book communicate a global vision? In its blend of content and art design it seems to reach beyond the horizons of the traditional "Olympic" program. It is a project, born within the tensions of the Olympics and cultural difference that I am truly proud of. I have been reading Gadamer again. Can I call this book a successful fusion of horizons?

CHAPTER EIGHT
CURRERE IV—SYNTHESIS

The reflections from the past, future and present phases of *currere* described in Chapters Five, Six and Seven now become the threads from which I attempt to weave a pattern integrating collaboration, culture, curriculum, and Olympism. This fourth and last phase of *currere* revisits the two strands of the question: responsible facilitation and international curriculum development, and the two sources of tension: cultural difference and Olympism as context, that wove through the experiences. Pinar (1976) refers to this last step of the process of *currere* as synthesis, putting things together in place (>Gr. f.*syn* – together + *tithenai* – place).

How to responsibly facilitate a collaborative international educational initiative was an open question with infinite variations, and was continually provoked by the experiences—*Erlebnisse*—of the project. Understanding the meaning of these experiences—developing *Erfahrungen*—and thus responding to the question, involved a hermeneutic process that circulated between re-experiencing the parts (as they were recalled in narratives and reflections), and then trying to understand them from within the context of the bigger picture, the whole. Selected bits of the life experiences in curriculum development presented in Chapters Five to Seven of *currere*—Recalling the Past, Envisioning the Future, and Narrating the Present—became the strands that, when twisted together, formed threads. Now these threads will be used to weave a tapestry which will re-present the lifeworld of this inquiry. In the process I am always mindful that tomorrow when I pick up the threads I may see a different pattern in the weaving.

Revisiting the question of responsible facilitation

> It is the lifeworld that creates possibilities for interpretation and understanding.
> (David G. Smith, 1997, p. 282)

Responsible facilitation in this inquiry was oriented to questions of interpretation and understanding within the complex relations that evolved in the lifeworld of the FOSE project. When immersed in the day to day tensions of collaborative cross-cultural work it was sometimes difficult to see themes or patterns in this complexity. Upon reflection, however, although the project may have been made more complex due to its international mandate, and the dynamics of cultural difference, patterns emerged which characterize it as a practical case study of curriculum development.

Addressing the particulars of the commonplaces of curriculum

In his papers on "the practical," Joseph Schwab (1969, 1971, 1973, 1983) provides one way of describing curriculum development, and his insights into the practical nature of the process help me now to understand some of the complex experiences of the FOSE project, and of the role I played as facilitator. Schwab's ideas on curriculum development were introduced in Chapter Seven: *Currere* III—Narrating the Present in connection with the discussion of the FOSE project, but they bear revisiting here. All curriculum development processes, he suggests, inevitably reflect the practical particulars of what he describes as the "commonplaces" of curriculum: the student, the subject matter, the teacher and the milieu (Schwab, 1973, pp. 508-509). Schwab (1971) argues that:

> Theories of curriculum and of teaching and learning cannot, alone, tell us what and how to teach, because questions of what and how to teach arise in concrete

> situations loaded with concrete particulars of time, place, person, and circumstance. (p. 493)

Schwab also describes the curriculum development process as a collaboration among various "specialists:" people who are experts in the subject matter, people who are familiar with children, people who are familiar with the milieus of the school and school systems, and people familiar with the work of teachers. The curriculum specialist, according to Schwab, is the facilitator for this collaborative curriculum-making endeavour. Schwab describes practical curriculum development as "deliberative"—the end or outcome is not theory but a "decision, a selection and guide to possible action" (Schwab, 1969, p. 20). Deliberation, he says

> is complex and arduous. It treats both ends and means and must treat them as mutually determining one another. It must try to identify, with respect to both, what facts may be relevant. It must try to ascertain the relevant facts in the concrete case. It must try to identify the desiderata in the case. It must generate alternative solutions. It must make every effort to trace the branching pathways of consequences which may flow from each alternative and affect desiderata. It must then weigh alternatives and their costs and consequences against one another, and choose, not the *right* alternative, for there is no such thing, but the *best* one. (Schwab, 1969, pp. 20-21)

The methods or skills that are necessary to undertake these deliberative aspects of curriculum development, he describes as *eclectic arts* (>Gk. *eklektikos,* f. *eklektos*—selective, f. *ek*—out, + *legein*—to choose). "The eclectic arts," he says, "are arts by which we ready theory for practical use" (Schwab, 1971, p. 494). Schwab describes them as arts rather than rules or procedures or a method because "in each instance of their application, they must be modified and adjusted to the case in hand" (p. 494). According to Schwab's description, the process of developing the international teacher's resource book was, in part, a process of readying theory for practical use.

Schwab (1973) maintains that: "Scholars, as such, are incompetent to translate scholarly material into curriculum" (p. 501). While scholars have an understanding of the subject matter, they lack an understanding of learners; they lack experience in the milieus in which learning will take place; they lack knowledge of teachers and the teaching experience; and they lack experience with the curriculum-making process itself. This may be a problem that is amplified internationally, especially if discipline specialists are used as curriculum developers. A World Bank study of twenty-six school improvement projects in Africa seemed to speak to this issue when it made the observation that

> It is striking that none of the twenty-six project designs studied had clear operational definitions of what was being sought for the students' learning environment, and none included definitions of the knowledge and skills expected of a child when he or she leaves primary school. (Heneveld and Craig, 1996, p. xvi)

Functions of the curriculum specialist

Schwab (1973) suggests that the curriculum specialist, that is the person who understands the curriculum-making process, functions as the "countervailing force" for the tendencies of the representatives of the other indispensable disciplines to argue for predominance of their particular discipline or area of expertise. In describing the "functions of the curriculum specialist" (p. 505), Schwab describes the roles that seemed to be required to responsibly facilitate an international curriculum development project. He suggests three main functions. First, this person takes care of the preliminaries to the curriculum-making process—"monitoring the proceedings, pointing out to the group what has happened in the course of their deliberations, what is currently taking place, what has not yet been considered, and what other things have occurred which may affect

the process" (p. 505). Schwab suggests that the curriculum specialist should act as the chair in this process.

The curriculum work on the FOSE project certainly required the tasks that Schwab describes, but not from the role of chair. In the FOSE project it was the President's vision that engaged the participation and enthusiasm of both Greek and international participants. Although Schwab suggests that the curriculum specialist should act as the chair, it may not be appropriate in an international, cross-cultural process centred in the educational, administrative and linguistic milieu of another culture. In most international work the curriculum specialist is in the role of a consultant, a role in which the necessity to lead but not to be perceived as leading often results in role conflict and ongoing tension. These tensions raise questions about the type of training and preparation that is required for curriculum consultants on international educational projects. Schwab elaborates at some length in his fourth paper on "the practical" on topics such as who should be invited to curriculum planning meetings or what contribution each specialist should make. In international curriculum work there is a need for further exploration of topics such: as strategies for facilitating inter-cultural and inter-linguistic dialogue; coming to understanding about a culture in which one is living and working; and most importantly, coming to understanding about "Self" in contexts of cultural difference.

The second function that Schwab describes is to formulate the documents that are the outcome of the collaborative deliberations on the curriculum, documents that communicate the nuances of the intentions of the planning group. In the case of the FOSE project, I have seven large binders filled with letters, memos, proceedings of meetings and reports that relate in some way to the evolution of the curriculum. The

international teacher's resource book was, however, the main outcome of the curriculum deliberation process. Every page in the preliminary deliberations on the curriculum and in the teacher's resource book involved a process of translation, interpretation, negotiation and coming to understanding among participants from varied language, educational and cross-cultural traditions.

The third function of the curriculum specialist is an intuitive one described by Schwab as a responsibility to hold in the foreground and realize the deep psychology of the values and intentions of the planning group (p. 507). From somewhere within the creative and imaginative core of the curriculum specialist, a sense for the overall vision and values of the project needs to flow; with this sense the curriculum specialist can then encourage and monitor the intentions and expertise of the other collaborators. In the FOSE project it was the Kalavryta framework that guided the evolution of the curriculum resource; it was the President's vision that seemed to unite all of the contributors to the project despite language, educational and cross-cultural differences. In her notes at the end of one meeting of the FOSE International Steering Committee, the representative from UNESCO made a list of the President's "secrets of success." "Having ideas and dreams" and "a powerful sense of integrity and ethical principles" were the two characteristics at the top of her list (UNESCO representative, private communication, June, 1998). As the curriculum specialist it became my role to collaborate with the Scientific Advisor to translate his vision and his ethical principles into practical classroom applications.

In his discussion of ways to maintain coordination among the representatives of the various commonplaces—subject matter, learner, teacher, and milieu—Schwab

(1973) suggests a process of formative evaluation of the curriculum document "which operates concurrently with the deliberation. This formative evaluation is to be done in course; it is to be done in order to improve curricular materials before they are widely distributed" (p. 512). He emphasizes that this evaluation should be concerned with "clarification of the intention itself and of the values from which it arises" (pp. 512-513). I suggest that what Schwab describes as "formative evaluation" is a kind of application, and that supervising the processes of application of the text of the document in educational contexts is a fourth function for a curriculum specialist on international projects. In other words, the curriculum specialist needs to be responsible for monitoring the processes whereby aspects of the drafts of a curriculum document are reviewed and tried out in "real life" situations by the people for whom they are intended.

Schwab (in Westbury and Wilkof, 1978) suggests that practical problems of development and application "arise from states of affairs in relation to ourselves," and are often "constituted of conditions which we *wish* were otherwise" (p. 289). He thus outlines a *praxis* of curriculum development that is informed by self-understanding, questioning and the situatedness of human experience. Schwab's ideas of "the practical" seem to support Gadamer's idea of "application" as a necessary part of the hermeneutic process of understanding a text, that is that understanding evolves from within the particulars of the way that a text is used. Gadamer (1989) suggests that "understanding is always application" (p. 302). I suggest that only through an understanding of the way that a curriculum document is applied in educational situations will a cross-cultural curriculum planning group understand the essence of the document.

With Schwab's description of the desirability of formative evaluation, that is application, comes an understanding of my commitment to carrying out a review and classroom trial of the drafts of the FOSE teacher resource, in spite of resistance. The President seemed to fear that a broad-based review and classroom trial of drafts of the teacher's resource book would result in loss of control over the content. Instead, he preferred a review by trusted associates. These fears seemed to be alleviated after the reports from the international reviewers and the teachers in the classroom trials provided excellent suggestions for revision—highlighting activities and phrasing that was problematic within particular classroom and cultural contexts—and, in general, affirmed the vision and values of the resource book.

In collaborative work, according to observations by Thaler and Somekh (1997), action was always "situationally adjusted" (p. 316), and the people who were "empowered and motivated to conduct change in educational organizations needed to engage in many roles and relationships" (p. 318). A great deal of intuitive, embodied sensitivity seems to be necessary in order to run in the lane between arrogance and abrogation of responsibility. There was always the danger of "getting it wrong." Without trust and goodwill it seems to me that it would have been impossible to stay on the track. Thaler and Somekh emphasize that in collaborative work there is a need to balance policy against a large number of responses, interpretations, and interactions at the micro level (p. 323). These insights helped me to understand that the discomfort and uncertainties that often seemed to characterize the role of facilitator in this project were not only a factor of cultural difference. They were also a factor of the nature of the

project—as a practical study synthesizing theory and practice in the development of a cross-cultural curriculum resource.

Revisiting the tension of cultural difference

> *Scylla to starboard, dreaded Charybdis off to port,*
> *her horrible whirlpool gulping the sea-surge down, down*
> *but when she spewed it up – like a cauldron over a raging fire –*
> *all her churning depths would seethe and heave – exploring spray*
> *showering down to splatter the peaks of both crags at once!*
> *But when she swallowed the sea-surge down her gaping maw*
> *the whole abyss lay bare and the rocks around her roared,*
> *terrible, deafening –*
> *bedrock showed down deep, boiling*
> *black with sand –*
> *and ashen terror gripped the men.*
> *But now, fearing death, all eyes fixed on Charybdis –*
> *now Scylla snatched six men from our hollow ship...*
> *I could see their hands and feet already hoisted*
> *flailing, high, higher, over my head, look –*
> *wailing down at me, comrades riven in agony...*
>
> (Homer, *The Odyssey*)

In this scene from the Odyssey, Odysseus has no choice but to risk the middle passage between two fearsome obstacles: the whirlpool (Charybdis) and the six-headed monster (Scylla). By attending to the dangers lurking on one side of the passage, he and his crew expose themselves to hideous consequences from the other side. It is a scene that sometimes comes to mind when I reflect on the challenges of facilitating an international curriculum development project. The dangers of the middle passage, the in-between, were usually psychological and emotional, not physical, but fearsome nonetheless. They have their sources in a number of factors.

Firstly, in cross-cultural work there are no channel markers that indicate the middle passage. "Flying by the seat of your pants" is a cliché that comes to mind.

Another source for psychological danger is unfamiliarity with the working and social culture of the milieu, including its language. That this danger continually resurfaced was, initially, a surprise to me because I believed that Greece was not an unfamiliar land. I had been a frequent visitor to Greece as a lecturer at the International Olympic Academy. I thought I knew something about Greece. With time, and a great deal of discomfort, I came to accept that while I may have had some "knowledge of the culture" I had very little "knowledge about the culture" (Lee and Krugly-Smolska, 1999). I had the tourist's knowledge of the language, the customs, the traditions and the behaviours, but had little or no understanding about those "tacit cultural variables" which underlay these customs, traditions and behaviours" (Kanu, 2000, p. 23). Most of the time the layers of Greek custom, tradition and behaviour remained buried for me, except when a disturbance brought them to the surface where they confronted my horizon of preconceptions, prejudices and traditions.

Addressing the problem of language

Gadamer (1989) reminds us that "the immediacy of our worldview and view of ourselves…is preserved and altered within language…Thus the verbal event reflects not only what persists but what changes in things. From the way that words change, we can discover the way that customs and values change" (p. 449). The word "facilitate," presents an example of the subtle ways that cultural difference acts on meaning. I became aware of the Greek connotation of the word "facilitate" through a news article on attitudes to corruption in Greece. The article pointed out that little envelopes (*fakelaki*) filled generously with drachmas are often used to "facilitate" the decisions of

officials on, for example, the settling of a parking ticket. According to an *Athens News* report "40% [of the people] did not disapprove of 'facilitating'" (Sunday, February 25, 2001, on-line). That the word "facilitate" in Greek implies the practice of providing bribes in order to "help" to get things done was an ironic twist for me since "facilitation" is a key concept of this inquiry. I wonder how the Greeks would translate the word "facilitate" if they were making a Greek translation of this dissertation, and what memories of lived experiences would arise for them when they read the word "facilitate?" I wonder if my activities would have been suspect if I had been introduced in Greece as "the facilitator" of the curriculum project. The Foundation used the phrase "Lead Writer" in describing my position.

For the Greeks the word "facilitate" has a different nuance today than it probably had fifty years ago, and that change in meaning will affect the way that my Greek colleagues interpret my use of the word. With these insights I am reminded, once again, of the ambiguity and complexity of language as the medium for cross-cultural conversations. "Trust and goodwill" loom larger as a prerequisite for coming to an understanding within contexts of cultural (and language) difference.

Gadamer (1989) alludes to the difficulty of translating between cultures when he refers to translation as an "especially laborious process of understanding" (p. 386). In a conversation when there are sometimes unbridgeable differences, "a compromise can sometimes be achieved in the to and fro of dialogue...But doing so does not automatically mean that understanding is achieved" (p. 386). My work in Greece had to be filtered through a translator, the Scientific Advisor; language in translation often did not feel like satisfactory communication. Gadamer suggests that

> having to rely on translation is tantamount to two people giving up their independent authority. Where a translation is necessary, the gap between the spirit of the original words and that of their reproduction must be taken into account. It is a gap that can never be completely closed. But in these cases understanding does not really take place between the partners of the conversation, but between the interpreters…(p. 384)

Much of the strangeness of my lived experience as a researcher in a foreign land evolved from the inability to connect through language. A strange alphabet and a strange script combined to thwart the most sincere of efforts to be comfortable in the daily life of Greece. In most Western European nations one can deduce the words for basic concepts like entrance and exit. Not in Greece. Even the most elementary activities became a semiotic road block. Searching for 'salt' on a grocery shelf absorbed the better part of half an hour. Although there were fifty Greeks in the supermarket who would have been happy to help out, it was seemed impossible to invent an appropriate hand signal for the concept of "salt."

"Boundary traumas" related to language seemed to appear in almost every activity. In Canada, my husband and I had not been in a McDonalds for years, but on the night in Athens when it seemed overwhelming to negotiate our way through a Greek menu, we ignored a row of fine Greek tavernas and welcomed the golden arches and the sanitized décor of the local McDonalds. While the menu on the wall above the cash registers was written in Greek, the pictures were the same as back home. We willingly laid down our drachmas for a Big Mac and fries. In a strange culture, the migrant is unable to use language to mediate cultural difference, and is isolated in a frontierland of incomprehension, frustration and desire. The desire to "really" communicate, to understand the nuances of the Greek conversations of others, became at times an

overwhelming desire. Repression of desire fuels depression. That may partly explain some of the trauma of the migrant experience. And, I'm sure, of my own.

As an honoured guest in Greece, I could hardly lay claim to the feelings expressed by refugees or migrants, but I have developed some understanding of their experiences. I remember and reflect on my exultation when, on a hot and sticky Athens morning, I discovered an English book store in downtown Athens. For the better part of an entire day I was absorbed in the atmosphere of four floors of books written in a language I could understand, about things that were familiar to me. My Visa card became $500 poorer on that day.

Ball (1993) suggests that "It is easy to stay where life is most comfortable, with people you like and get along with" (p. 39).

> Fieldwork involves a personal confrontation with the unknown and requires the aspirant to come to grips with the use of theory and method in the context of a confused, murky, contradictory, and emergent reality…This is all very different from the systematic and pristine research reports that most ethnographers eventually produce (p. 42).

Lincoln and Guba (1985) observe that there are always feelings of loneliness, anxiety, fatigue and inadequacy in being a participant researcher in field work in unknown cultures. "In the final analysis," they suggest, "even though you are part of a team, it's all up to you; you are the human instrument that will or will not make sense of what's "out there" (p. 235).

Gadamer continues to postulate "reason" as the most important agent working in the processes of coming to understanding in circumstances of dialogical misunderstanding. There were, however, times when reason and logic did not help me to come to an understanding of an experience, in spite of my good intentions or prolonged

dialogue with a collaborator, times when the workings of the unconscious seemed to interfere with what was consciously understood about an experience. There are probably not only language, but also subconscious barriers to the dialectic processes of "fusing horizons" with others, and these barriers may not be solely a product of cultural difference. For example, in spite of my rational understanding and acceptance of the patriarchal world of Greek culture, my unconscious feminist sensitivities were often "provoked" by seemingly insignificant experiences—the sight of a priest in his long black robe, a village stage for a conference on "Women and Values" dominated by male professors, generals and politicians, or the name tag that featured my husband's name when I was the guest speaker. An exploration of psychoanalysis is beyond the scope of this work, but in future work such an exploration may contribute significantly to understanding the unconscious emotions, attitudes and responses that resisted the rational processes of coming to understanding through rational dialogue as suggested in Gadamer's hermeneutics.

Addressing the concept of "home"

Apart from language, it is the theme of "home" which reappears most frequently in discussions of migration, travel and Diaspora, and which was the focus of much of the emotion that appears in my journals during the months of field-work in Greece. When I reread this "data" I am surprised at the "longing for home and the familiar" which was such a recurring theme in my writing. In the course of my career I had lived for a year in Germany, studying at the Freie Universitaet Berlin, and learning German. I did not long for home while in Berlin; I did not expect to be "longing for home" during my months of

work in Greece. Picking up from Gadamer's conviction that understanding begins when we address that which surprises or provokes us, it seemed necessary to try to come to an understanding of these emotions.

For Sarup (1994) "the concept of home seems to be tied in some way with the notion of identity—the story we tell of ourselves and which is also the story others tell of us" (p. 95). Home is in a place, in a homeland. "How do places get produced?" Sarup asks (p. 96), and suggests that we "are born into relationships that are always based in a *place*. This form of primary and placeable bonding is of quite fundamental human and natural importance" (p. 97). The search for a *place* in which happiness may be found—the journey—becomes a metaphor for the search to recover a memory of happiness.

Journeying home is a metaphor for happiness that my Greek hosts and friends seemed to understand very well. The word *metaphor* originates, in fact, from the Greek word *metaphora* meaning "transport" or "movement." Many urban Greeks still consider their ancestral villages to be their homes. They journey home as frequently as possible, and there is mass exodus to the villages every Easter. Many continue to be considered citizens of their villages during national elections, and Greeks living in other parts of the world travel with their families home to their villages every summer, where possible. Even the concept of *odyssey,* with its primary theme of trying to return home, suggests this strong Greek connection between the concepts of home and happiness. Only when I personally experienced the longing for home that is the theme of much of the writing of post-colonial literature did I understand their insights.

Sarup, for example, suggests that the stranger's experience is one most of us now share (p. 102). Kristeva (1991) agrees, and observes that perhaps we are all in the process of becoming foreigners in a universe that is being widened more than ever, that is more than ever heterogeneous beneath its apparent scientific and media-inspired unity (p. 104). Ang (1994) makes the point that:

> In this thoroughly mixed-up, interdependent, mobile and volatile postmodern world…a postmodern identity can no longer be experienced as naturally based upon tradition and ancestry; rather, it is experienced as a provisional and partial site of identity which must be constantly (re)invented and (re)negotiated. (p. 18)

Current post-colonial writers find hope in the transformational possibilities of new ways of thinking about the concepts of home and migration/travel. Shurmer-Smith and Hannam (1994) suggest that home could be considered a point of departure rather than a place to return to (p. 42). "Exile," they suggest, "can be deadening but it can also be very creative…identity is not to do with being but with becoming" (p. 98).

Creativity emerged in the difficult cross-cultural work that characterized the evolution of the FOSE teacher's resource book. As the past and future moments of *currere* have tried to illuminate, I came to the FOSE project with an orientation to experiential, interdisciplinary and innovative pedagogy, and with a Western working style focussed on planning, action, timelines and accountability. I had a vision for a curriculum that would engage feminist ideas (Gilligan, 1982; Nussbuam, 1986; Noddings; 1984) of the significance of emotion in ethical decision-making. It was a style that emphasized caring as an orientation for instruction, and imagination as an organizational principle for the development of curriculum materials. These orientations formed the horizon for my various identities as teacher, curriculum developer, collaborator and facilitator. They met the complex realities of Greek working and life

rhythms, and personal and political dynamics, at often confusing boundary zones. Within these zones, however, a creative energy emerged which, in spite of cultural difference, or perhaps because of it, fueled a "hybrid identity" for the teacher's resource book that became *Be a Champion in Life.* The book follows a pedagogy based on the learning principles of a Canadian provincial curriculum guide,[12] but is infused with the passion, aesthetics and ethical orientations of my Greek collaborators. This orientation to an aesthetic and ethical representation of the ideals of Olympism flows out of the way that the book was formatted and illustrated.

For example, the rainbow is the image featured on the two-page spread that introduced Theme 3: Multiculturalism—Learning to Value Diversity (Appendix G-13). Kites are featured on several of the other pages in the theme. In the corner of the two-page rainbow spread is a rectangle that features pencil outlines of airplanes trailing kite tails. As it was explained to me, the image was inspired by a Lebanese poem that became the basis for a song that was popular in Greece. In the song a little boy is flying a kite. He sees airplanes going over head and wishes that his insignificant little kite could be an airplane. Then the airplanes drop bombs that destroy the little boy's village; he wishes that he had his little kite back. The image with its airplanes trailing kite tails seems to represent not only the reality of global connections but, set within the image of the rainbow, also communicates the powerful tensions that exist between the forces of peace and the forces of destruction.

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12. All Learning Resource Packages in the province of British Columbia begin with a discussion of the following three principles of learning:
    - learning requires the active participation of the student
    - people learn in a variety of ways and at different rates; and

Revisiting the question of international curriculum development

The interpretive process that is presented through the structure of *currere* offered the opportunity to reflect on the emergence of my awareness and understanding of the relationship between cultural difference and curriculum development. There are no beginnings and endings to the evolution of such an understanding, but there are memorable moments. In the "past" phase of *currere* (Chapter Five: *Currere* I—Recalling the Past), for example, I reflected on my experience with curriculum development for Indian children on two Indian reserves in the province of Alberta. This reflection highlighted not only the uncomfortable and unexpected realities of the lived experience of working with Indian children in the depressing environment of a residential school, but also the inappropriateness of then acceptable "scientific" methods for investigating this lived experience. The experience of curriculum development on the Indian reserves of Alberta certainly convinced me, then, that the "universal" curricula of provincial ministries of education were inappropriate for the children of these reserves. This was an insight, however, that remained latent for many years. It re-emerged during the hermeneutic processes of understanding the experiences of cultural difference in the inquiry of curriculum development in Greece.

In the "past" phase of *currer,e* I also re-presented experiences in which my Western orientation to pedagogy and curriculum development was evident: in my role as a Humanities teacher, and in my work as a curriculum developer with the Calgary 1988 Olympic Winter Games Organizing Committee. When I reflected on these experiences I observed that my approach to curriculum development seemed to rise up out of a context

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- learning is both an individual and a group process

which emphasized students as active and critical participants in the learning process. It also seemed to privilege an approach that emphasized multiple learning and teaching styles, group as well as individual learning processes, and flexible, interdisciplinary, classroom-centred curriculum implementation.

The "present" moments in the process of *currere* (Chapter Seven), that is, those that took place during the FOSE project, presented opportunities to come to an understanding of experiences in which my orientations to pedagogy and curriculum development confronted pedagogical and curriculum development traditions that were very different from my own. Kanu (1997) addresses a similar dilemma in her discussion of an educational action research project in Pakistan. She notes that in Pakistan conformity was valued and there was a reverence for adult knowledge, experience and authority. Preserving community values and historical heritage was a priority, and therefore there was active discouragement of questioning attitudes and critical thinking. Pedagogical strategies emphasized rote memorization and reproduction rather than the analysis of ideas and issues (p. 175). In her professional development work with teachers she suggests that

> the attempt…to transfer Western academic discursive practices to South Asia and turn South Asian teachers into critically reflective practioners able to challenge and question texts, and to judge the teachers' learning in terms of their performance on these discursive practices, was not only naïve but also culturally biased because we were viewing the teachers' performance through Western academic cultural lenses (Kanu, 2000, p. 41).

The FOSE project curriculum development process was also filtered through Western academic cultural lenses during three international conferences, numerous meetings of a small international steering committee, a two-year collaborative writing process and several forms of cross-cultural review and classroom application. Since the

Foundation's advisors were all from Northern Euro-American pedagogical traditions, this curriculum development approach was probably predictable. As the curriculum specialist, I worried at the time that I was writing the book, however, whether the conditions existed in other educational systems for a transnational transfer of the pedagogy of *Be a Champion in Life*. What would be the consequences of bringing a resource based on Western epistemological traditions to educational systems with very different epistemological traditions? Would teachers in educational systems with different pedagogical traditions appreciate, for example, the concept of active learning? How would educational systems that valued conformity, adult authority and rote memorization approach activities that emphasized dialogue and/or critical thinking? What might happen when the Western "universal" values of a teacher's resource like *Be a Champion in Life* became the basis for classroom work? These questions remained in the back of my mind throughout the process of curriculum development on the FOSE project.

The information received from the international reviews and classroom trials of *Be a Champion in Life* provided some preliminary insights into these questions. During the Mt. Olympus conference of June 2000 which launched the book, and which involved the participation of educators from more than forty nations on the six different continents, educators confirmed that the materials in the resource would be applicable in their classrooms. Participants took part in workshops to discuss the ways that *Be a Champion in Life* might be useful in their own educational and cultural contexts. A number of participants have indicated an interest in participating in a two-year pilot program and evaluation of a translated version in their own schools.

Much more information needs to be gathered before the questions related to the usefulness and relevance of *Be a Champion in Life* as an international curriculum resource can be explored in detail. These questions could form the grounding for another research project exploring the lived experiences of teachers from different cultural contexts as they implement the curriculum activities from *Be a Champion in Life*. The Foundation is currently working on a plan to supervise the tasks of making the teacher's resource book available for other cultural and educational contexts, and to carry out a two-year pilot project and evaluation. A critical component of such a study would be epistemological, "especially with respect to our view of the *nature of knowledge*" (Reagan, 2000, p. 7). Reagan refers to the dominance of Western educational traditions as "epistemological ethnocentrism" (p. 4), and suggests that as the dominant paradigm, Western educational traditions establish the "parameters within which 'legitimate' discourse may take place" (p. 5). This dominant paradigm has excluded the study of virtually all other educational traditions, and the study of indigenous educational practices have been left to the anthropologist (p. 5). He writes:

> Because scholars have tended to equate "education" with "schooling," and because they have consistently focused on the role of literacy and a literary tradition, many important and interesting—indeed fascinating—traditions have been seen as falling outside of the parameters of "legitimate" study in the history and philosophy of education. Furthermore, even in the study of the Western educational tradition itself, scholars have been somewhat remiss in examining aspects of the tradition that seem to fall outside of the bounds of their expectations. For example, even recent works concerned with educational thought and practice in classical antiquity generally ignore the formidable work of Martin Bernal, who has, since the early 1980s, been arguing that the civilization of classical Greece has deep and important roots in Afroasiatic cultures. (p. 5)

He suggests that the recognition that "one's own tradition is simply one among many…will be for many people, a difficult one to accept, and yet that is precisely what

is required if the study of the history of education thought and practice is to be more than a parochial artifact" (p. 6).

From the results of the classroom trials it would seem that when the pedagogical traditions of a particular locale were different from those that formed the pedagogical rationale for the activities in *Be a Champion in Life,* teachers either selected activities from the book that seemed congruent with their pedagogical, cultural or political orientations, or they ignored or adapted them. The way that teachers handled Theme 4: Pursuit of Excellence—Identity, Self-Confidence and Self-Respect offered evidence for this insight.

The problematics of the concept of Self in international curriculum work

As discussed in Chapter Seven: *Currere* III—Narrating the Present, Theme 4 presented challenges from the very beginning for the development of cross-cultural curriculum activities. Encouraging individual achievement, enhancing self-esteem and helping students set individual goals and expectations are fundamental values of Western pedagogy, a pedagogy embedded in Western concepts of the Self. As Jeon (1999) suggests:

> The Self is a major theme of modern Western pedagogy. The pedagogy assumes that there is an inalienable Self and supports bringing up the development of such a Self and the enlargement of horizon regulated by it. (p. 129)

Jeon offers a Buddhist critique of the Western sense of Self, describing it as an illusion. The Buddhist concept argues that the Self is a source of illusion, preventing us from seeing things as they "really" are. It is only through the erasure of Self, an emptying of the focus on the Self, that we can achieve enlightenment. By doing this project I have a

better understanding that the notion of the pursuit of excellence, and individual accomplishment have different manifestations as they are applied in different cultural contexts. Perhaps cultures based on Buddhist traditions have a concept of individual excellence, but students will be engaged in an exploration of the concept and in the development of their own personal "excellences" in perhaps very different ways from students in Canada, for example.

Kanu (2000) also offers some understanding of the difficulty of identity and self-esteem as a transnational pedagogical concept. She suggests that in "South Asian culture one's identity (how the Self is conceptualized) is constructed and enacted in terms of social relatedness, interdependence and communality with others…group or collective success appears to be valued above individual success or distinctions, and one's worth seems to be a measure of one's willingness and ability to share in order to ensure this collective success" (p. 30).

> The research data also suggests that because self-worth in South Asian culture is defined in terms of relationship with others rather than individual uniqueness, and because modesty and submissiveness are preferable to asserting individuality, the teachers in the IED [Institute for Educational Development of the Aga Khan University in Karachi] program revealed a cultural model of learning that did not require motivational activities meant to build or enhance learners' self-esteem—something that is aggressively nurtured and fostered as a critical factor in the learning process in Western culture. The South Asian teachers in my courses were visibly embarrassed by any attempt on my part to praise them for any of their accomplishments, preferring instead to be told their weaknesses and how these might be improved. (p. 31)

Kanu suggests that "South Asian cultural values contradict Western understanding of self-esteem as directly dependent on and manifested in individual abilities, qualities and performances" (p. 32). Her insights on the research project in Pakistan helped me to

understand the difficulties I had trying to develop cross-cultural activities to fit the theme of "Pursuit of Excellence: Identity, Self-Confidence and Self-Respect."

My original ambivalence about the Western concept of Self and individual accomplishment as a suitable theme for cross-cultural curriculum development was evident early in the development process as I struggled to conceptualize activities for this theme. The ambivalence of field-test teachers from different parts of the world about the concepts of identity, self-confidence and self-respect is indicated by the reluctance of teachers to field test the activities in this theme. The Chinese didn't even translate Theme 4, and fewer teachers selected activities from Theme 4 as compared with the other themes to field test. The summary report of the classroom trials notes that: "Cultural differences with respect to the importance of a philosophy of individual achievement as compared with collective responsibility may be a significant factor..." (*Be a Champion in Life: An International Teacher's Resource Book,* Classroom Trials, Summary of Evaluation and Comments, p. 2).

This discussion has focussed on but one example of Western pedagogy that presents a particular challenge for the successful development of transnational curriculum initiatives. Should one conclude that a program based on Western values and Western pedagogical approaches like *Be a Champion in Life* is bound to fail as a transnational curriculum resource? If concepts like identity and self-esteem are different among different cultural traditions, is it desirable and feasible to facilitate a process of transferring pedagogical or curriculum expertise from one cultural context to another? Should every international curriculum project follow a procedure recommended by Hughes and Urasa (1997), that a feasibility assessment should be implemented in

advance to determine whether a particular curriculum innovation will be able to be successfully implemented in a different educational context? In responding to the concern about the ethics of transnational curriculum development, could I, as curriculum facilitator, have disengaged myself more from my past curriculum prejudices and preconceptions and moved "towards practices that were more context specific and, therefore, more responsive" (Kanu, 1997, p. 181)? What would such practices look like? The process of interpreting the life experiences of the FOSE project has generated a series of new questions.

Fusing the pedagogical horizons in international curriculum work

As a curriculum developer I have come to recognize that I am limited by the horizon of my pedagogical traditions with respect to the way that I respond to, interpret or write a curriculum text. I also now recognize that these horizons can be broadened. People can become more aware of cultural difference through, for example, novels, other media and personal experience. They can participate in collaborative projects in contexts of cultural difference, and, perhaps, come to understanding as they engage in the difficult work of dialoguing with people from other cultural traditions. Carson and Kanu (2001) write:

> Through the complex process of opening, reflexivity, self-revising and becoming conscious of the possibility of change, intercultural dialogue prepares cultures to know more about each other and through this knowledge of others, each culture comes to know itself better. (p. 7)

When inter-cultural dialogue on curriculum issues succeeds in creating a fusion of these different horizons, it is possible to produce "creative curriculum hybrids"—curriculum documents that break through the constrictions of one particular curriculum tradition, or

that allow multiple interpretations. In some of the activities in *Be a Champion in Life,* spaces seemed to open for some of these "creative hybrid" possibilities. For example, in the activities of the resource book titled "The Wisdom of the Elders" (Appendix G-4) and "Great Quotations for Inspiration" (Appendix G-5), students are invited to participate in a process of making meaning out of the wisdom from different knowledge traditions. Furthermore, when curriculum documents are "applied"—that is field-tested—in multiple cultural contexts, possibilities open up for new and different ways to approach the curriculum development task, and to write the materials so that they can be readily adapted and re-interpreted for local use. Classroom work submitted along with the questionnaires from the classroom trials of the FOSE project offered many examples of the multiple ways that teachers in different cultural and educational circumstances worked with the activities in the teacher's resource book.

There seemed to be points of convergence in educational systems in different parts of the world around which the development of international curriculum resources could be considered desirable and feasible. One point of convergence seemed to be an enthusiastic reception of the emphasis in the activities of the teachers' resource book on active learning. Teachers in the classroom trials of the teacher's resource book seemed to welcome curriculum materials that engaged the students' interest and active participation in the exercises. A number of the teachers commented on this aspect of the book:

> The Manual is wide in perspective, rich in activity and varied in form. It is significant to the general educational reform in China to change from written-exam-oriented, extremely competitive teaching to the more responsible education for basic qualifications (citizenship). The activities have brought many issues that could not otherwise be addressed in the classroom to our focus of attention, and

> therefore very conducive to students' understanding of themselves, the world and human life, and developing their personal interests. (Teacher from China)

Another point of convergence that seemed to create a common focus for teachers in different parts of the world was the interest in sport and Olympism. These topics seemed to offer a context from within which pedagogical issues of mutual concern in many different parts of the world—for example, ethical conduct, respect for others, international understanding, health and physical development—could unfold. For example, the concept of Self was addressed during the Mt. Olympus Conference in a question to one of the Asian participants: "How would an athlete strive for personal best within the Buddhist tradition?" The answer was that the concept of Self in sport was different from other aspects of life, that competitive activities within the context of sport were part of the Eastern as well as the Western tradition. There was, thus, an allowance for accommodation of Western concepts within local cultural contexts. Also, sport, with its focus on physical movement, may create a useful platform for cross-cultural pedagogy because it communicates through movement rather than through language. Perhaps sport, like art or music, offers a place for cross-cultural pedagogy because it transcends the cultural differences that are wrapped up in languages.

Revisiting the tension of Olympism as context

How do I now understand Olympism as context for the curriculum work on this project? Earlier in this dissertation I registered my doubts about whether the universal values of Olympism, as presented in the writings of Pierre de Coubertin and as interpreted for the Greek project in the Kalavryta framework were a suitable context for an international curriculum resource embracing cultural diversity. These doubts were

juxtaposed with recollections of my particular Olympic-related experiences —educational, social and cultural—experiences that have helped me to make personal meaning out of the rhetoric of the Olympic ideals. In Chapter Seven: *Currere* III—Narrating the Present, I described how the universal values of Olympism became a context for evolution of particular learning activities in the international teacher's resource book. Also in Chapter Seven, I explored the particular ways that classroom teachers took up the activities based on the ideals of Olympism from within the context of their own cultural and educational situations. The process of thinking about Olympism from within a hermeneutic cycle of universals and particulars has helped me to come to an understanding of the tensions and dilemmas related to the concept of Olympism as a context for an educational program.

I still come to an understanding of Olympism and Olympic-related experiences from within the orientations of a number of different identities. From within the horizon of a teacher, for example, I am still enthusiastic about the potential of Olympic-related activities to motivate learning for my students in a variety of subjects. As a teacher I want to explore the issues that appear in the headlines of the news media—not only regarding doping and global commercialism, but also regarding human courage and healthy, active lifestyles. I want to find ways to capture the excitement and sense of celebration in some way, and to recreate a little of that excitement in the activities in my own school or classroom. The values expressed in Olympism present me with a context for activities and conversations related to ethical/moral topics such as fair play and international understanding. The classroom teacher orientation was the orientation that I brought to the development of *Come Together: The Olympics and You,* the Calgary

Olympic Winter Games materials. It was the orientation of my presentations to the International Olympic Academy in Ancient Olympia over the past ten years.

When I reflect on Olympism from the perspective of my identity as an educational researcher, I find myself in a double dilemma. Clearly, Olympism is a Western construct, which is based on Western ethical systems, Western epistemology and strongly influenced by Western concepts of the Self. It might be considered as one of the most successful endeavours of the Western project of globalization. Olympic sports, which are mostly European sports, now usurp the place of traditional sports and games in most cultures throughout the world. Furthermore, the public face of Olympism, the Olympic Games, has been negatively affected by well-publicized issues of commercialism, corruption and cheating. Many question whether, because of their archaic philosophy, focus on individual achievement and loss of credibility, the Olympic Games, as the contemporary version of Olympism, should be promoted among teachers and young people. And yet, there remains the inspiration of the Olympics rooted in my optimistic and idealistic identity as a teacher. It is by engaging conflicting identities as a teacher and a researcher that I might understand more deeply the contradicting realities of Olympism as an educational venture.

The question of universal values and Olympism as transcultural concept

On the one hand, as a researcher, I continue to question whether the universal values of Olympism can address the realities of cultural difference. Perhaps the desire for universals makes me unwilling to acknowledge that there are no universal values? John MacAloon (1996) has taken up the question of cultural difference in relation to the

universal values of Olympism. He acknowledges that the *Olympic Charter* and the ideological self-reflection that makes up the discourse of so many Olympic documents is dominated by "universal, essentialist, and mythicized humanism" (p. 74). MacAloon suggests that Olympism has a very weakly articulated philosophy. "Neither the *Charter* nor any other official document," he says, "is capable of further defining and philosophically elaborating those physical and moral qualities said to universally underlie sport" (p. 70). Wirkus (1991) suggests that in spite of the fact that the followers of the Olympic Movement are convinced that Olympism is, perhaps, the philosophy of the 20th Century, it lacks any of the rigorous methodological reflection and concept development that is necessary for a legitimate philosophy (p. 23). De Coubertin himself, acknowledged that Olympism was really "only a practical life orientation" (p. 23).

On the other hand, information from the reviews and classroom trials of the materials in the FOSE teacher's resource book suggest that it was this generalized and idealistic aspect of Olympism that appealed to teachers. The activities based on the ideals of Olympism could be adapted, they said, to so many different pedagogical situations. Students in all parts of the world participated in local discussions about ethical issues, concerns and events that also have global relevance: health and physical activity, fair play and ethical responsibility, respect for others, sport and community, ritual, festival and celebration. The classroom trial coordinator from South Africa, a curriculum consultant for the strand of the new South African curriculum titled "Life Orientation," reported that Olympism "captures the essence of the word "UBUNTU:"

Ubuntu is an attitude, a way of life
And has such richness of meaning
That it defies translation into English
The essence of ubuntu is contained in aspects of respect, recognition, concern,

compassion, forgiveness, empathy, understanding, cordiality, sincerity and generosity

It reflects a deep-rooted African maxim that "a person can be a person only Through other persons."

Ubuntu is captured in the resource book: "Be a Champion in Life.
(from the comments of the Classroom Trial Coordinator from South Africa)

This quote is set up here exactly as she sent it in her report. When she described "Ubuntu," she shifted her format and structured the explanation as poetry, with a rhythm and stanzas. I am unfamiliar with her Xhosa language, but would be interested to know whether cadence and poetic style are linguistic characteristics of the the language. From the perspective of the classroom trial coordinator in Western Cape Province of South Africa, the Olympic themes in *Be a Champion in Life* seemed to become a "transnational space" where a local knowledge system—"Ubuntu"—was reaffirmed.

The concept of "transnational spaces," explored by Noel Gough (2000) helped me to come to a better understanding of the way that the universal values of Olympism were "performed" within particular classrooms in varied cultural and educational circumstances. Gough, in discussing the colonialization of education, argues that knowledge systems evolve within and are transported out of "specific sets of local conditions and cultural values" (p. 4). In contrast to the wholesale adoption of Euro-American curriculum, curriculum standards and examinations, as is the case in many of the private schools in developing countries, Gough argues for a conception of "transnational spaces" where universals could be "performed"—that is worked out, worked through, adapted and re-invented within the context of local knowledge traditions. World music may be one example of a transnational space where local knowledge traditions are performed in a way described by Gough. Chambers (1994),

who refutes the argument that the diffusion of Euro-American culture has lead to a "flattening out of the globe, now reduced to a single economic and cultural order" (p. 80), suggests that "World Music" is an example of the way that peripheries and centres become confused, disrupted and enriched. In this mixing, he suggests, "the margins are able to reassess the centre while simultaneously exceeding its logic. It is this complex, asymmetrical structuring of the field of power that is masked in the simple hierarchies imposed by the centre-periphery distinction" (p. 79).

MacAloon (1996) suggests that something similar happens with respect to the universal humanism of Olympism. In spite of the 19th Century European reformist humanistic origins of de Coubertin's ideas, the unarticulated, generalized and idealistic rhetoric of Olympism unconsciously serves as a platform for the "performance" of cultural difference. An Olympic Games, he explains, is the "largest spatiotemporal concentration of attention in human history" (p. 75). Sydney broadcast the Games to 220 countries. It welcomed 199 countries with official Olympic teams—all but 9 of which sent female athletes—and 5,300 journalists and photographers from 187 countries. The organization was supported by 47,000 volunteers and over 100 corporate sponsors and suppliers. The whole, huge phenomenon is unknown and unknowable to anyone (p. 76). Drawing on the Sydney Olympics as an example, he suggests that an Olympic Games acts like an empty vessel which over 200 countries and a myriad of sub-cultures fill with their own versions of the concepts like humanity, internationalism and fair play. The Games acts as an "interpretive frame through which persons selectively attend to, argue about, and make sense of the features and events of the Olympic Games" (p. 76). From the perspective of a person who acknowledges the complexity of cultural diversity,

MacAloon says, "there is no such thing as 'the Olympic Games,' there are many thousands of Olympic Games" (p. 76). In one sense the Olympic Games are *invisibly multicultural* (p. 74). He suggests that it is this paradoxical potential of the humanistic messages of Olympism to embrace diversity that should be celebrated by its leaders.

> This is not only a matter of the reproduction of Eurocentric cultural prejudices, civilizational hegemonies, and organizational inequalities, but also of breaking down barriers to truly reciprocal exchanges with other civilizations that would bring to the Olympic movement resources it currently denies itself. (p. 79)

The Olympic Games have evolved over one hundred years to include diverse cultures, diverse political systems and diverse sport activities. Olympism becomes interpreted from within the cultural expectations of the 199 countries that participate.

Responses from the classroom trials indicate that the teachers worked with the concepts, symbols, ceremonies, and stories from the themes of the teacher's resource book in the way that Gough, Chambers and MacAloon describe. The generalized ideas of Olympism, as represented in the five themes of the book, seemed to provide a "transcultural" context for a variety of locally produced insights and activities. Sport and Olympism seemed to be useful micro-locations for curriculum development to support the "global village of our imaginations" (Gough, 2000, p. 7), a place where transnational curriculum deliberation could carry on.

Following Gough's argument through to the practical task of curriculum development, I would argue then that instead of adopting a curriculum program that is based on the knowledge system that comes out of a foreign tradition, local education officials encourage students to work with, work through, adapt and invent alternative local knowledge systems, blending their own as well as imported traditions when they work with a curriculum resource such as *Be a Champion in Life*. Such a resource could

become not only a way of bringing together what various cultures of the world have in common, but also a way of "performing" the ways that they are different.

International curriculum development and the dilemma of critique

There is, however, a dark side to the discussion of Olympism as context for curricula that needs to be addressed here. The Olympic Games are a global phenomenon broadcast through the media to billions of people every four years—every two years if the Winter Olympic Games are also taken into consideration. It is this media event that kindles the interest of teachers and students, and it is through the media that their ideas and understanding of the Olympic Games evolves. Teachers and students may not be aware that the ideals of the Games are often compromised by the self-interest of corporations, the media, international organizations, national governments and various sport, business, political and Olympic personalities. From the perspective of Western pedagogy, a responsible international Olympic education document should help teachers and students engage in the kinds of discussions and activities that will highlight and critique discrepancies between the ideals of Olympism and the actions of some Olympic athletes, sport organizations and leaders. Teachers and students around the world should be able to explore the negative aspects of high performance sport and the commercialization of the Olympic Games. The Australian classroom trial coordinator stressed this aspect in her review of the early drafts of the FOSE teacher's resource book. Australian teachers adapted exercises in the teacher's resource book to help children explore issues such as doping, commercialism, globalization, and corruption.

In its final version, however, *Be a Champion in Life* offers little opportunity for a critique of the Olympic movement. Creating developmentally appropriate critical thinking activities for elementary school students is a difficult curriculum challenge even in Euro-American contexts. In *Be a Champion in Life* this challenge was made more complex because of the complexity of cultural difference. Other pedagogical traditions appear to have little experience or understanding of the concept of critical thinking as a pedagogical strategy. In nations where the Olympic Games are imbued with historical and mythological significance, such as in Greece, engaging students in critical discussions of ancient and modern Olympic sport, for example, may not be a welcomed strategy. For example, Bruce Kidd (1996) points out that:

> Even by modern standards, classical athletics were extremely violent. The popular combative events were conducted with little concern for safety or fairness. There were no weight categories to equalize strength and size, no rounds, and no ring. Bouts were essentially fights to the finish, which is hardly surprising when we understand that they began as preparations for war…Competitors prayed, "Give me the wreath or give me death!" because victory alone brought glory…defeat brought undying shame. (pp. 12-13)

The President was uncomfortable with the references to the violence of ancient sports in "Sports of the Ancient Games (Appendix G-10) that were included in the early drafts of the teacher's resource book. They were therefore deleted. However, he had no hesitation to include an activity on the current problem of fan violence, an issue of concern at all Greek sporting events.

Examples of activities that do engage students in a form of critical thinking in *Be a Champion in Life* include: "Cheating and Punishment in Ancient Olympia" (H-4), which addresses the issue of cheating and punishment, and "Against All Odds—Women Champions in Olympic Sport" (Appendix G-12) which addresses the issue of women'

participation in sport and physical activity. More work is needed on the curriculum challenge of creating culturally sensitive critical thinking curriculum materials for programs using the universal values of Olympism as a context.

A return to imagination

Where does the discussion of universal values leave us, when it has been emphasized that the values of Olympism seem to be performed within the particularities of cultural difference? In concluding this chapter I return to Maxine Greene (1995) and her concept of imagination. If teachers are universally interested in helping their students with "possibility" and "becoming," then perhaps imagination is a pedagogical tool that teachers instinctively recognize as important for supporting the pedagogical process. A curriculum based on the context of Olympism may be universally attractive because it explores the theme of possibility. Greene's interest is not only in helping students imagine their own individual possibilities, but also in helping them imagine a new way of relating to others. "If we can link imagination to our sense of possibility and our ability to respond to other human beings, can we link it to the making of community as well?" (p. 38). Greene notes that new ways of living have to be chosen, and that images of possibility for new ways to live are portrayed more effectively through colour, shape and motion rather than through *logos,* particularly a Western *logos* which exudes intellectualism. "Power," she says, "inheres in our very language" (p. 50). Images of possibility are also portrayed with relationships that emphasize connection, compassion and care. The arts help to release imagination and provide the energy for the engagement with life (p. 63).

I suggest that physical movement/physical activity may also be one of those arts that releases energy for the engagement with life. Pierre de Coubertin seemed to understand the connections between physical endeavour and the arts. He writes:

> As has often been said, the Olympic Games are not merely world championships dominated by the notion of achieving the best possible technical results. They are that, if one wants to seem them that way. But they are something else again, and something more than that. They are the quadrennial and international celebration of youth, the "festival of the human springtime," uniting at the same time all forms of physical activity and all the nations of the world. Through them, each generation celebrates its coming of age, its joie de vivre, its faith in the future, its ambitions, and its desire to excel. That is why the arts and literature have been invited, as in the ancient world, to embellish so solemn a celebration through their own contributions. (Pierre de Coubertin in Müller, 2000, p. 603)

He considered the Opening and Closing Ceremonies, the procedures for which are strictly laid down in a section of the *Olympic Charter,* as having "the greatest educational value" (p. 603). It is, perhaps, ironic that these ceremonies at school mini-Olympic Games, with their paper torches, and home-made gold medals, seem frivolous when described in an academic study, but when executed become an emotional highlight for all who are involved. Perhaps our own culture, lacking ceremony, ritual and symbolism, embraces the rituals of Olympism because of its vision, and our need for ceremony.

The imaginative vision found in concepts such as Olympism seems to launch teachers and students on quests, seems to open up questions, and creates a consciousness of what might still be experienced. It was the vision of the President of FOSE that a program of sport activity aimed at the stars of the future, the children, would lead to a better world. According to Noddings (1984) joy is a "manifestation of a receptive consciousness, a sign that we live in a world of relation" (p. 145). Perhaps the ideas and art work in the book *Be a Champion in Life: An International Teacher's Resource Book,*

which seem to express the President's vision, also offered a context within which, through colour, shape and motion—through aesthetic experience combined with a curriculum emphasis on a search for meaning—teachers from many different cultural contexts could stimulate the imagination, help students to connect, care and show compassion, take a fresh look at the taken for granted and find joy in their learning (Greene, 1995, p. 100).

CHAPTER NINE
HOME TO ITHACA—RETURN TO THE SELF

> Understanding is self-understanding, although the return to the self is not the first but the final moment in the theory of interpretation.
> (Paul Ricoeur in Thompson, 1981, p. 23)

In the return to the Self in this interpretive inquiry I first reflect on the evolution of a theoretical framework and a methodology within which I could begin to come to an understanding of the lived experiences of being facilitator for curriculum development on the FOSE international project. Thus I discuss how I came to Gadamer's hermeneutic "method" (way) as a philosophical orientation, and Pinar and Grumet's *currere* as a structure within which to incorporate autobiography in the writing of a hermeneutic inquiry. Secondly, under the sub-heading "Writing the unheroic Self" I reflect on the ways that I have been personally challenged and changed within the progress of the inquiry.

This chapter is the homeward leg of the my "curriculum odyssey." As Odysseus discovered when he awoke on the beach, the "return to Ithaca" was full of surprises.

> *Meanwhile, on his island,*
> *his father's shore, that kingly man, Odysseus,*
> *awoke, but could not tell what land it was*
> *after so many years away; moreover,*
> *Pallas Athena, Zeus's daughter, poured*
> *a gray mist all around him, hiding him*
> *from common sight...*
> *The landscape then looked strange, unearthly strange,*
> *to the Lord Odysseus: paths by hill and shore,*
> *glimpses of harbors, cliffs, and summer trees.*
> *He stood up, rubbed his eyes, gazed at his homeland*
> *and swore, slapping his thighs with both his palms,*
> *then cried aloud:*
> *"What am I in for now?"*
>
> Homer, *The Odyssey*

Returning home was the dominant theme in the *Odyssey,* but in many ways, the hope for a return home was a myth—as it is for the hope that there is a conclusion to this inquiry. There seems to be no "return to Ithaca." At the end of the voyage, the voyageur has changed and the landscape is unrecognizable. I stand as if on a misty beach and do not recognize my surroundings. The experiences narrated here are already generating new questions and experiences. Nevertheless, an arrival—a homecoming—must be attempted in this inquiry, even though as these lines are written I can echo Odysseus's frustrated outcry, "What am I in for now?"

Thoughts on methodology

The launch of this inquiry took place during an international conference in Kalavryta, Greece in August 1997 where participants approved a curriculum framework for an international teacher's resource book based on the ideals of Olympism. In the fall of 1997, my professors in the Department of Secondary Education at the University of Alberta, agreed that the FOSE international curriculum development project, based on the Kalavryta framework, had the potential for a doctoral study. Formal approval of the study took place during the candicacy exam in March, 1998. At the time the appropriate focus for this work seemed to be on how curricula based on moral/ethical education concepts—such as the values of Olympism, and in particular the concept of fair play—could be interpreted and translated for multiple cultural contexts.

After months of immersion in the working culture of Greece, cultural difference seemed to become a preoccupation. I spent months reviewing the literature on culture, collected boxes of collateral material—newspaper clippings, photographs, school books,

brochures and pamphlets—on educational, historical, political and cultural aspects of Greece. In the middle of the challenges of field-work in Greece I was preoccupied with trying to represent "the social reality of others through the analysis of [my] own experience in the world of these others" (J. van Maanen, 1988, p. ix). I explored ethnography as a possible theoretical and methodological orientation.

I moved away from the focus on moral/ethical curriculum development and ethnography when I realized that I wanted to focus the inquiry on international curriculum development by coming to an understanding of my own personal experiences as a facilitator of a particular international curriculum development project. Thus the question that motivated the current inquiry arose out of my particular challenges in the role of facilitator for the FOSE project: How is it possible to responsibly facilitate cross-cultural collaboration on an international curriculum development project based on the ideals of Olympism?

The challenge of writing an inquiry based on personal lived experience was to identify a theoretical and methodological framework from within which I could reflect on the meaning of lived experiences, and draw insights from them. In this regard the ideas of Hans Georg Gadamer in *Truth and Method* (1989) on how understanding is possible provided a theoretical foundation. His discussions of the processes of hermeneutic inquiry, and of the pivotal role that language plays in the processes of translation and interpretation guided my own attempts to interpret and understand my experiences, and seemed particularly relevant for translating and interpreting experiences that took place in the cross-cultural circumstances of the FOSE project. The readings and preliminary research on moral/ethical education and ethnography enriched

this hermeneutic endeavour. An understanding of current thinking on ethical/moral education contributed to my ability to interpret and understand the ways that teachers took up activities in the fair play theme of *Be a Champion in Life.* The preliminary work in culture and ethnography significantly enriched my understanding of the difficulty and potential for creativity of working in situations characterized by cultural difference.

Hermeneutics

One advantage of utilizing a hermeneutic approach in the study of international curriculum development was that the nature of collaboration and understanding—and therefore meaning—had to be arrived at "referentially and relationally rather than (for want of a better word) absolutely. The final authority of concepts, constructs or categories does not reside in the concepts themselves but within the dialogically arrived at agreement of people to consent to them" (Smith, 1999, p. 38). The theoretical concepts, constructs and categories that are the outcomes of this inquiry have been arrived at referentially and relationally as the process of interpreting the lived experience has unfolded.

In this dissertation I have re-presented specific experiences—experiences that represented moments of surprise or revelation—as narratives, trying to evoke a sense of place and emotion. J. van Maanen (1988) describes these kind of stories as "impressionist tales" and writes:

> The magic of telling impressionist tales is that they are always unfinished. With each retelling, we discover more of what we know. Because of their form and their dependence on the audience, meaning will be worked on again and again. By telling our stories and telling them over in different ways, we are admitting to those we trust that our goals are not necessarily fixed, that we are never free of doubt and ambiguity, that our strategic choices in fieldwork are often accidental

> (guided more by inchoate lore than by a technical logic)…The rub, of course, is that by such an admission we must recognize that we are flying by the seat of our pants much of the time. There is risk here, but there is also truth. (p. 120)

Place and emotion can also be evoked in communication other than narratives. The story of the Lebanese boy and his kite was first expressed in a poem; it then became a popular song, which in turn inspired the resource book's artist to include it as a drawing in the book. The drawing still evokes emotion for me whenever I turn to that page. The dialogical process of hermeneutic inquiry involved conversations not only with others, but with Self, through reflections on personal narratives and moments of emotion or revelation.

The writing process

In my first attempts to write this interpretive research, I failed, and as a consequence, learned a great deal about the dangers and rigour of engaging in interpretive research with the Self as focus. After the first attempt it was suggested that I "needed to do more than just put my story out there;" the second attempt was considered as "mostly a travelogue;" the third was described as "bordering on solipsism." These early attempts may in part exemplify the difficulties of focussing an inquiry on personal experience, and on the challenge of autobiographical writing within the context of educational research. Max van Manen (1990) writes:

> To be able to do justice to the fullness and ambiguity of the experience of the lifeworld, writing may turn into a complex process of rewriting (re-thinking, re-flecting, re-cognizing). This depthful writing cannot be accomplished in one straightforward session. Rather, the process has to be approached again and again, now here and then there, going back and forth between the parts and the whole in order to arrive at a finely crafted piece that often reflects the personal "signature" of the author. (pp. 131-132)

A sense of distance seems to be a prerequisite for the process of making meaning out of experience. Ely et al. (1997) observe that: "Lifting levels of thinking or interpretation is a journey from the more specific to the more general" (p. 218).

> When we think of trying to attain such a view [the "transcendent" view], we imagine the researcher climbing a mountain. The higher one climbs, the more extensive the view, until at the very top it is possible to look in a great many directions…if we look, we see scenes set in a wider context. (p. 218)

I would like to think that I reached that mountain top, that I have presented a "transcendent view," that I have set the scenes of this inquiry in a wider context. I suspect, however, that I am still on the way up, perhaps still mired in the forests of detail, in the urge to "tell my story." This dissertation will not be the end of my efforts to make meaning out of the lived experiences on the FOSE project. Perhaps I will never get to the top of the mountain. Gadamer cautions that "the discovery of the true meaning of a text or a work of art is never finished; it is in fact an infinite process" and that "new sources of understanding are continually emerging that reveal unsuspected elements of meaning" (p. 298). I take some degree of comfort in Gadamer's insights, and hope that the moments of the dissertation when "the level of thinking" (Ely et al., 1997, p. 218) still needs to be lifted, or when I failed to grasp and reflect on the essential meaning of an experience, will not overly detract from its overall attempt to come to an understanding of international curriculum development. The view from the mountain-top may be transcendent, but life goes on in the valleys.

The structure of *currere*

After my first efforts at writing up the hermeneutic inquiry failed, I searched for a format within which I could integrate the volume of data from the experiences of three

years of field work within the orientation of a hermeneutic study. I needed a format that would help me to address the question, raise up my preconceptions, prejudices, and preferences, and interpret personal lived experience. I turned to *currere* as a possible organizational framework (Pinar and Grumet, 1976).

The first phase of *currere,* the past (Chapter Five: *Currere* I—Recalling the Past), provided a framework that helped me to reflect on pre-existing preconceptions, prejudgments, and preferences of my various professional identities: teacher, curriculum developer and Olympic educator. It was here that I had opportunity to re-visit memorable past experiences, and to reinterpret them from within the "horizon" of my current understanding. I used the second phase of *currere,* the future (Chapter Six: *Currere* II—Envisioning the Future), to present my hopes for the future of curriculum, synthesized from my understanding of the insights of four contemporary educational scholars. Fitting my data into what Pinar (1976) describes as "The Method" (p.51) of *currere* offered a particular challenge because I have used a hermeneutic rather than the psychoanalytic and meditative processes suggested in Pinar and Grumet's (1976) discussion of *currere.* Pinar and Grumet may not agree with the way their "method" was adapted for the purposes of this inquiry. I have chosen to use the terms "framework" and "structure" rather than "method" in referring to *currere,* although, like Pinar and Grumet, I use *currere* as an analytical framework for reconceptualizing the meaning and experiences of curriculum.

In this inquiry, the present phase of *currere* (Chapter Seven: *Currere* III—Narrating the Present) is the location for the presentation of my lived experiences as the facilitator of the FOSE project. My challenge in this phase was to focus on my role as

researcher distinct from my role as the lead writer of the international teacher's resource book. Combining a hermeneutic process with the framework of *currere* helped me to create a necessary researcher's sense of distance from events in a project that is still ongoing, and that continues to generate confusing and conflicting emotions. Time and distance will, I expect, continue to help create new insights and understandings of these two very different roles.

In the final phase of *currere* (Chapter Eight: *Currere* IV—Synthesis) the lived experiences of past, future and present were re-visited in light of the inquiry question, and of the tensions that wove through all aspects of the inquiry. This phase offered me the opportunity to reflect on facilitation in international curriculum development from within the orientation of Joseph Schwab's insights on the role of the curriculum specialist. I believe that the process of international curriculum development would be enhanced if curriculum specialists were encouraged to facilitate the curriculum development process, acting as the "countervailing forces" among the competing agendas of various specialists.

Thoughts on the absence of the voices of the other

The orientation of this inquiry was educational; my interest was in educational experience, in particular the educational experiences of collaborating in an international curriculum development project. There is a focus in this dissertation on "Self" and the voices of my collaborators are generally absent. It would have been illuminating to have explored the interpretations of others of events such as the meetings in Pelion and Berlin and the Mt. Olympus conference. The complexity of the project, with its cross-cultural

communication and ongoing uncertainty as events unfolded, made it difficult to plan and implement a consistent and comprehensive strategy for recording the thoughts of other collaborators. Without the benefit of their own interpretations it also seemed inappropriate to comment critically on collaborative processes. It would be difficult to write a critical commentary of the collaborative process, without also implying criticism of the collaborators. Ethically, I was unwilling to take such a stance. I was also concerned about the effect that such a stance would have on future collaboration. Therefore, I limited this inquiry to an exploration of my own lived experience.

I believe, however, that the voices of others are represented in the content, format and illustrations of the teacher's resource book. For example, the orientation and vision of the President is reflected in the emphasis in the book on sport as a platform for character development. The President acknowledged that in his own life, his participation in sport at the YMCA changed his life, and was instrumental in the development of his character. His enthusiasm for sport resulted in a lifelong commitment to young athletes. The title of the international teacher's resource book, *Be a Champion in Life,* is a representation of his philosophy of life.

The orientation of the Scientific Advisor is represented in the aesthetic aspects of the book. Her scholarly interest was in the aesthetic aspects of sport; dance was her area of specialty as a physical education instructor. Her understanding and commitment to aesthetics as a critical component of pedagogy and of physical education is reflected in the original art work that appears in the published version of the teacher's resource book.

Writing the unheroic Self

Borrowed from Ely et al. (1997, p. 354), this subtitle seemed appropriate for a dissertation titled "Curriculum Odyssey," and based on the metaphor of a heroic epic poem. It is also ironic. As Ely et al. point out:

> The researcher is frequently portrayed as an admirable figure with selected human limitations that are gradually overcome as our hero moves toward understanding. This portrayal is a neat abstraction. In fact, not many of us are so heroic. (p.354)

At the beginning of the writing process for this dissertation I was very sure that, in heroic fashion, I would move from task to task, conquering dragons at each storied location, that I would triumphantly come to understanding back on the island of Ithaca. Early drafts used Greek locations as metaphors for chapter titles. "Delphi" represented the discussion on globalization, and "Olympia" the discussion on Olympism. I intended to integrate photographs of locations where significant events took place so that image, narrative and reflection would appear back to back. Through a painful process of re-flecting, re-cognizing and re-writing I came to the realization that I still had work to do to make meaning out of the interpretations of my experiences. I discovered that "Writing theory is damnably hard" (Phelps, quoted in Ely et al., p. xi).

It seems ironic now, that my initial "way" of confronting the complexity of cultural difference in Greece was to ask the question, "How do I get to know the Greeks?" Today the question embarrasses me. I am reminded of Gadamer's (1989) comment that "people who think they know better cannot even ask the right questions. In order to be able to ask, one must want to know, and that means knowing that one does not know" (p. 363). I recall a lovely summer evening at the home of friends at the

beginning of my first three-month stay in Athens. With the naivete of the "tourist gaze" I thought I knew something about Greece. The lady of the house was a German married to an Athenian Greek. She was a devoted hellenophile and loved Athens. I remarked that I was looking forward to "getting to know the Greeks." She smiled at me enigmatically and replied, "You will never get to know the Greeks."

At the beginning of this inquiry I believed that I could "come to know" the Greeks through observation, inquiry and information. I thought that I could make a voyage from "unknowing" to "knowing" through a linear passage that would begin at "unknowing" in Greece and would progress through observation, inquiry and information to "knowing." At the point where I chose to end the current story, I realized that my linear passage had become a convoluted odyssey. I was no closer to "knowledge" of the Greeks than I was at the beginning. Odysseus returned to confusion at the end of his journey. I also seemed to return to confusion, with more questions than knowledge and with another journey ahead; a journey through a complex, inland passage in the hope of coming to understanding about the experiences.

Despite my unheroic journey of coming to understanding, I believe that my insights have evolved in response to an openness to the questions that directed the inquiry and may have made a contribution to the field of curriculum development. Focussing on an interpretation of lived experiences has provided me with insights into the complexity of working collaboratively within multiple pedagogical and cultural traditions. The information received from international reviews and classroom trials also offered insights into the ways that teachers made meaning

out of an international curriculum resource. These responses yielded insights into some of the themes, e.g., identity and self-esteem, which presented limitations to cross-cultural curriculum work.

The theories of curriculum and curriculum development by Schwab (1969, 1971, 1973, 1983), Gough (2000), and Greene (1995) were addressed in an attempt to understand the dynamics and potential vision of transnational development of curriculum. Olympism, although a source of tension throughout the investigation, seemed to be provide an example of a transnational space in the FOSE project that was appealing to the international participants. The requests for the inclusion of more Olympic-related activities seems to lend support that at least aspects of the ideals of Olympism may be suitable contexts for an international curriculum development. These insights have illuminated my understanding of how it may be possible to responsibly facilitate an international curriculum development project based on Olympism within the context of cultural difference.

From this curriculum development journey I realize that I have mixed feelings about using the *Odyssey* as a metaphor for this inquiry. As I wrote the experiences of the "odyssey" of the FOSE project, I came to a different understanding of the events of the epic poem, *Odyssey*. In particular I came to a different place in terms of my empathies for Odysseus. I had thought of him as a heroic character, struggling against all odds. Now his character seems to me decidedly unheroic. "That man of twists and turns" was often sneaky, dishonest, an opportunist and a womanizer. I am particularly appalled when, at the end of the story, he plans and instigates a scene of wholesale slaughter—a slaughter including the vindictive hanging of the women who have lived, for the twenty

years of his absence, in the comfort of the suitors. The story may make good TV, but it doesn't integrate well with my vision for a "better and more peaceful world" for the children and youth in our care, or for the journey that I have been on. On the other hand perhaps it is appropriate that the metaphor for this dissertation features a character of ancient Greece who was as complex and conflicted as Odysseus. Lived experience takes place in the middle of the messy, complicated and frequently unheroic worlds of Self and others.

I hope that this inquiry has provided a report on the "dialogical journey" (Smith, 1999, p. 38) of the inquiry, and on the ways that my self-understanding has been transformed in the course of the research. I hope that it has raised new questions about how it may be possible to facilitate curriculum development from within the context of cultural difference. I hope that these questions will lead others to explore the lived experiences of international curriculum development projects. At the end of this dissertation I am not the same person that I was; I will now interpret not only the future but also my past differently. The return to Ithaca is a myth.

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APPENDICES

APPENDIX A

EVENTS AND ACTIVITIES OF THE FOSE PROJECT

Dates	Description	Location
September 12-16, 1996	'A' International Preliminary Conference for the Introduction of Olympic and Sports Education in Schools	International Olympic Academy, Ancient Olympia, Greece
January 27-30, 1997	'B' International Preliminary Conference for the Introduction of Olympic and Sports Education in Schools	Naoussa, Greece
August 20-25, 1997	'A' World Conference on the Introduction of Olympic and Sports Education in Schools	Kalavryta, Greece
December 12-14, 1997	First Meeting of the FOSE International Steering Committee	Athens, Greece
March 29-June 29, 1998	Field work at the offices of the Foundation of Olympic and Sport Education	Athens, Greece
June16-23, 1998	Second Meeting of the FOSE International Steering Committee	St. Ioannis, Pelion Peninsula, Greece
September-November, 1998	Writing – International Teacher's Resource Book, Draft #1	Canada
November 16, 1998	Third Meeting of the FOSE International Steering Committee	Barcelona, Spain during Sport for All Conference
December-January, 1998	Writing, International Teacher's Resource Book, Draft #2	Canada
January – March, 1998	International Review Process on Draft #2 - Australia, Brazil, Canada, China, Tanzania, United Kingdom, Pakistan, Egypt	
February 12-15, 1999	Fourth Meeting of the FOSE International Steering Committee	Athens, Greece
May 1 to June 14, 1999	Field-work at FOSE offices	Athens, Greece

June 4-7, 1999	'B' World Conference to launch FOSE International Project and Resource Book	CANCELLED
July-December, 1999	Writing, FOSE International Teacher's Resource Book, Draft #3	Canada
November 5, 1999	Fifth Meeting of the FOSE International Steering Committee	Berlin, Germany during World Summit on Physical Education
November 6 - December 13, 1999	Field-work at the FOSE offices	Athens, Greece
March-May, 1999	International Classroom Trials - Australia, Brazil, China, South Africa, United Kingdom	
March 4-28, 1999	Field-work at the FOSE offices	Athens, Greece
March 10-12, 2000	Sixth Meeting of the FOSE International Steering Committee	Athens, Greece
May 3-June 13, 2000	Field-work at the FOSE offices	Athens, Greece
June 2-7, 2000	'B' World Conference to launch the FOSE International Project and resource book	Dion, at the foot of Mt. Olympus

APPENDIX B

CONTENT OUTLINE

(Approved: International Steering Committee Meeting, Pelion, June 1998)

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Title Page
Copyright Page
Dedication
Acknowledgments and Thank yous
Table of Contents

SECTION I - INTRODUCTION
- Prologue and Vision
- Olympic Education - Basic Assumptions
- Objectives of this Program
- The Worldwide Implementation Strategy
- Teaching Guidelines for Teachers and Youth Group Leaders

SECTION 2 - ANCIENT AND MODERN OLYMPIC HISTORY AND PHILOSOPHY
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- Ethical Teaching of the Greek Philosophers (600 B.C.E. to 100 B.C.E.) 16-17
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SECTION 3 - TEACHING OLYMPIC EDUCATION
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2. Activities - Practical Application

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1. Aims and Objectives - Theoretical Discussion
2. Activities - Practical Application

C. PHYSICAL ACTIVITY AND SPORT: LEARNING THE JOYS AND BENEFITS OF ACTIVE PARTICIPATION IN PHYSICAL ACTIVITY
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2. Activities - Practical Application

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1. Aims and Objectives - Theoretical Discussion
2. Activities - Practical Application

E. THE OLYMPIC GAMES AND YOU: LEARNING ABOUT THE HISTORY AND MESSAGES OF THE ANCIENT AND MODERN OLYMPIC GAMES

1. Aims and Objectives - Theoretical Discussion
2. Activities - Practical Application

SECTION FOUR: APPENDICES

APPENDIX C

PHASES OF THE DEVELOPMENT OF THE INTERNATIONAL TEACHER'S RESOURCE BOOK

(Approved: International Steering Committee Meeting, Pelion, June 1998)

Phase	Activities	Outcomes	Timeline
Phase 1 Research and Planning	⇒ complete organizational plan, including the role of the Steering Committee and arrange for necessary professional services ⇒ complete review of literature including best materials on Olympic and Sport education ⇒ select International Editorial Board and International Reviewers	At the end of this process FOSE will present a detailed outline of the structure and contents of the Teacher's Resource Package	April-June, 1998
Phase 2 Development	⇒ workshop with teachers to agree upon the contents, structure and pedagogy of the resource package		June-July, 1998
	⇒ workshop with the International Steering Group to agree on the contents, structure and pedagogy of the Teacher's Resource Package		June, 1998
	⇒ conclusion of a contract(s) between FOSE and institution(s) and/or individual specialist(s) for the writing of the Teacher's Resource Package		June-July, 1998
	⇒ writing of the Teacher's Resource Package - This package will be interdisciplinary (cross-curricular) and will include information for teachers as well as activities for students. It will emphasize active learning and the creative involvement of young people, and will encourage teachers to adapt the package and to develop new ideas and approaches.	At this stage FOSE will produce the First Draft (Draft #!) of the Teacher's Resource Package	July 1-Sept. 30, 1998
	⇒ review of the Draft #1 by the International Steering Committee, the International Editorial Board and International Reviewers	At this stage the First Draft of the Teacher's Resource Package will proceed through a review process	October 1-November 1, 1998
	⇒ review of Draft #1 by an International Teacher Advisory group and classroom trials of selected sections by selected teachers		

	⇒ revisions to Draft #1 and production of the Second Draft (Draft #2) of the Teacher's Resource Package ⇒ review of Draft #2 by the International Steering Committee, the International Editorial Board and International Reviewers ⇒ Pilot Testing of Draft #2 in by selected classroom teachers in five different regions of the world ⇒ revisions to Draft #2 and production of a Third Draft ⇒ formatting in a simple desk-top design ⇒ insertion of cut and paste illustrations ⇒ printing ⇒ distribution	At this stage FOSE will produce and distribute Draft #2 At this stage the Second Draft (Draft #2) will proceed through a review and piloting process. At this stage FOSE will produce a Third Draft of the Teacher's Resource Package, and will produce a simple "cut and paste" version for distribution to the participants of the Third World Conference. 200 copies Distribute to World Conference participants	November 1 -December 1, 1998 Dec.1, 1998 - Feb. 28, 1999 March-April, 1999 April 1999 May 1999
Phase 3 Implementation	⇒ **World Conference - June 1999** ⇒ Strategic Plan for Implementation		June 1999

Please note the following with respect to this Development Plan:

1. it integrates the important components of the original FOSE Development Plan and the suggested development strategy as proposed by UNESCO in its letter of December 12, 1997.
2. it includes a limited pilot in five different regions. It is intended to pilot the package in English to teachers in the regions who have a thorough familiarity with the educational systems of their countries.
3. as a preliminary state in the development process, a package has been produced specifically for Greek schools.

APPENDIX D

INTERNATIONAL REVIEW—COMMENT AND SUGGESTION PAGES

January 25, 1999

Sport and Olympic Education: A Resource Book for Teachers of the World
International Review Process

Instructions to Reviewers

Thank you very sincerely for helping the Foundation of Olympic and Sport Education review the information and the activities in this book from the perspective of teachers and students in your part of the world.

The Foundation recognizes that the book can not be all things to all teachers. There are many differences between cultures and educational systems. We believe, however, that there are common educational hopes and priorities for young people that we all share. We hope, therefore, that most of the information and activities in this book will be useful in most parts of the world. We would like the book to reflect the lives and experiences of as many cultures as possible, within the limitations of what is practical.

We also recognize that it will be a challenge to implement this book in an educational system where teachers usually work with one textbook and perhaps a workbook. Perhaps you can offer us helpful advice on this challenge.

As a reviewer we ask you to identify five teachers in your region to share in the review of the book. It would be wonderful if they could try some of the activities with their students.

1. Read the manual carefully and make comments on the pages of the book. Please ...
   - note or mark places where the information or activity would not be appropriate for students in your schools
   - note or mark places where the reading level is too difficult for students or for teachers who speak English as a second language
   - suggest ways that the information or an activity could be revised to make it better

2. Complete the comment and suggestion pages that accompany this book. Then return the book and comments by mail or courier to the address below. Comment pages may also be faxed.

The deadline for receipt of comments is March 15, 1999.

Mrs. Deanna Binder
Department of Secondary Education
University of Alberta
Edmonton, Alberta, CANADA T6G 2G5
Fax: 1-780-492-5210

Sincerely,

Deanna L. Binder
Lead Consultant to the Foundation of Olympic and Sport Education
World Resource Book for Teachers' Project

Sport and Olympic Education: A Resource Book for Teachers of the World

Comment and Suggestion Pages

Name of reviewer or teacher_____

School or Institution _____

Address/street _____

City _____ **Province or State**_____

Country _____**Postal Code** _____

Telephone: country code_____ **area code** _____ **telephone number** _____

Fax:_____ **Email**_____

Your comments and suggestions are valuable and very important for the improvement of the Sport and Olympic Resource Book for Teachers. We would be grateful if you could please answer yes or no to the following statements and write an explanation for your answer.

Please note: The final version of the book will have attractive illustrations and pictures. The pages will be attractively designed for use in the classroom. The formatting in this draft will give you an idea of how the pages will be organized in the final draft. There are no illustrations in this draft. Please comment on the content of the document. Suggestions for pictures, illustrations and formatting are very welcome.

	Yes	No
1. The teachers and students in my country would be able to use many of the activities in this resource book. Explain: Suggestions for improvement:		
2. I like the organization of the book. Explain: Suggestions for improvement:		
3. The introduction to the book provides clear information about the purpose and organization of the book. It will be useful to teachers. Explain: Suggestions for improvement:		

Foundation for Olympic and Sport Education, 1999

Please answer the following questions about each of the themes in the book.

A. The Olympic Games: Making Connections Between the Past and the Present

1. Does ***Words to the Teacher*** provide useful and important information? Yes_____ No_____
Suggestions for improvement:

2. Activities that will work best for the teachers and students in my country. page #

_____ _____
_____ _____
_____ _____

3. Activities that would not be very useful.

_____ _____
_____ _____
_____ _____

4. Activities or information that I would add or suggestions for improvement

B. Physical Activity and Sport: Learning the Joys and Benefits of Active Living

1. Does ***Words to the Teacher*** provide useful and important information? Yes_____ No_____
Suggestions for improvement:

2. Activities that will work best for the teachers and students in my country. page #

_____ _____
_____ _____
_____ _____

3. Activities that would not be very useful.

_____ _____
_____ _____
_____ _____

4. Activities or information that I would add or suggestions for improvement

Foundation for Olympic and Sport Education, 1999

C. Fair Play: The Spirit of Sport

1. Does *Words to the Teacher* provide useful and important information? Yes_____ No____
Suggestions for improvement:

2. Activities that will work best for the teachers and students in my country. page #

_____ _____
_____ _____
_____ _____

3. Activities that would not be very useful.

_____ _____
_____ _____
_____ _____

4. Activities or information that I would add or suggestions for improvement

D. Multiculturalism: Learning to Live With Diversity

1. Does *Words to the Teacher* provide useful and important information? Yes_____ No____
Suggestions for improvement:

2. Activities that will work best for the teachers and students in my country. page #

_____ _____
_____ _____
_____ _____

3. Activities that would not be very useful.

_____ _____
_____ _____
_____ _____

4. Activities or information that I would add or suggestions for improvement

Foundation for Olympic and Sport Education, 1999

E. In Pursuit of Excellence: Identity, Self-Confidence and Self-Respect

1. Does ***Words to the Teacher*** provide useful and important information? Yes_____ No____
Suggestions for improvement:

2. Activities that will work best for the teachers and students in my country. page #

_____ _____
_____ _____
_____ _____

3. Activities that would not be very useful.

_____ _____
_____ _____
_____ _____

4. Activities and information that I would add or suggestions for improvement.

General Comments on the book or suggestions for pictures and formatting

Thank you for your comments. Please put comments in the book as well. You will be able to tell us many places that should have different words or information. We would like this book to reflect the experiences and lives of young people in as many parts of the world as possible. If you have good stories or examples of heroes/heroines of peace, athletes, etc. that reflect the culture of your homeland, we would be grateful to receive them.

Please return these comment pages and the booklet to the contact in your country or to:

Mrs. Deanna Binder
Department of Secondary Education
University of Alberta
Edmonton, Alberta, Canada T6G 2G5

We would also welcome the receipt of the comment pages by fax: 1-780-492-5210.

Thank you. Thank you. Thank you

Foundation for Olympic and Sport Education, 1999

APPENDIX E

CLASSROOM TRIAL QUESTIONNAIRE

FOUNDATION OF OLYMPIC AND SPORT EDUCATION

BE A CHAMPION IN LIFE! AN INTERNATIONAL TEACHER'S RESOURCE BOOK

CLASSROOM TRIALS

COORDINATOR'S PACKAGE

Dear:

Thank you for agreeing to act as the Coordinator of a CLASSROOM TRIAL in your country of the international teacher's resource book of the Foundation of Olympic and Sport Education titled *Be A Champion in Life.* You may already be very familiar with the materials as a result of your work as an International Reviewer. If you are not, please find included in this package a handout which provides important basic information. This handout can also be used or adapted for a teacher workshop, or for other communication purposes. The book should be on its way to you by now.

The Purposes of the Classroom Trials are:

1. To test the validity of the materials with actual students and teachers in classrooms on different continents
2. To provide scientific data for a report to UNESCO and other supporters as well as for information articles.
3. To help to secure endorsements for the project.
4. To begin the IMPLEMENTATION process in selected countries
5. To stimulate enthusiasm and participation in the project.
6. To provide insights, information and visuals for the workshops of the World Conference and other conferences.
7. To evaluate the effectiveness of the book.

The Procedure for the Classroom Trials

1. Please complete the following Classroom Trial worksheets which are included in this package:
   a) COORDINATOR'S INFORMATION PAGE b) CLASSROOM TEACHER INFORMATION PAGE
   Please note that the teacher information is important so that the Foundation can thank them appropriately.
2. It is recommended that you select six –12 classroom teachers in your region who would be willing to work through the activities of three of the themes in *Be a Champion in Life!* Each teacher would use Theme 5 – the Olympic Theme and two of the other themes 1 to 4. If you have six teachers that means that at least two teachers will be carrying out a classroom trial on a theme. For example:

Teacher A	Themes 1 and 2 and Theme 5	Teacher B	Themes 2 and 3 and Theme 5
Teacher C	Themes 3 and 4 and Theme 5	Teacher D	Themes 1 and 3 and Theme 5
Teacher E	Themes 2 and 4 and Theme 5	Teacher F	Themes 1 and 4 and Theme 5

Note: These teachers do not have to be physical education teachers. In fact, because many of the activities in the program involve activities such as reading, writing, drawing, storytelling, etc., they may fit more appropriately into other programs. Having a balance of physical education and generalist elementary teachers will provide help to provide us with comprehensive information.

3. We recognize that because educational situations are different in different countries, Coordinators will organize for the classroom trials of the book in their own ways. It is important for us, however, to know the details of your plans. Space has been provided on the Coordinator's Information Sheet for an outline of these plans.
4. As soon as you receive your copy of the book—translated into the language of instruction in your elementary classrooms— please plan and implement a workshop for your teachers. During this workshop it is suggested that you:
   a) Present background on the philosophy and history of the Olympic movement
   b) Provide information on how the activities in the resource book can help teachers to achieve important curriculum objectives of your educational system
   c) Provide a structured opportunity for teachers to examine the themes of the book, complete some of the activities and then present questions or ideas for implementation.
   d) Emphasize to teachers that they should collect all assignments, art work, stories, etc. that students complete as a result of their work on an Olympic theme. These materials will support the workshops during the worldwide launch of the project at the World Conference in June 2000. They will also become an important part of the data for a complete report to UNESCO.
5. A Workshop Kit and a Classroom Trial questionnaire are currently being developed. We will asking for your advice on the development of these materials, since they will also be the model for workshop materials during the World Conference, and for a more comprehensive pilot program beginning next September.

6. **Concluding Remarks:** Because the timeline is very short for these classroom trials it is not expected that they will provide information on long term changes in student behaviours. This information will be gathered in Pilot Projects which will begin after the World Conference. The trials will provide helpful information on the way materials are used by teacher and experienced by children. Your advice and information will also be useful in helping us refine the questionnaire and the Workshop Kits for use in the Conference and in future pilot testing.

In order for FOSE to develop World Conference documents based on your trials, all questionnaires, student work and related materials need to be in the offices of FOSE by May 12.

Thank you most sincerely for your participation.

BE A CHAMPION IN LIFE: AN INTERNATIONAL TEACHER'S RESOURCE BOOK

CLASSROOM TRIALS QUESTIONNAIRE FOR TEACHERS

Be A Champion in Life **includes activities based on the Olympic idea which may help motivate children and youth to participate in sport and physical activity, and develop important social and moral behaviours.**

Thank you for taking the time to give us such important information on the materials . Your efforts are very much appreciated, and your information will be very useful. Please feel free to add an extra page of comments if you would like.

Please give your completed questionnaire to your Coordinator.

COUNTRY _____ **PILOT COORDINATOR** _____

Name of teacher_____

School _____

Address/street _____

City _____ **Province or State**_____

Postal Code _____

Telephone: country code_____ **area code** _____ **telephone number** _____

Fax:_____ **Email**_____

Instructions: This questionnaire has two parts. In the first part you are asked to make a quick assessment on the various activities in the themes that were part of your trial program. In the second part of the questionnaire, please write comments about specific activities that you thought were either very good or that were not successful with your students.

PART A – ASSESSMENT OF ACTIVITIES

1. Write the names of the themes which you implemented during your Classroom Trial of *Be A Champion in Life*. It was suggested that you implement three themes – Theme 5 and two others.

♦ _____

♦ _____

♦ _____

2. The pages which follow (pp. 3-7) have a listing of the activities for each theme. Two questions have been asked about each activity:

- Was the activity useful to develop a curriculum objective that is already included in your school program?
- Were the students interested in the activity, and did they participate enthusiastically in discussions or exercises?

Mark an assessment out of five (5) for each question, for the activities that you included in your program.

3. Write here a list of the curriculum objectives in your own school program that the activities from *Be A Champion in Life* helped you to develop.

1.

2.

3.

4.

5.

6.

THEME 1: BODY, MIND AND SPIRIT: INSPIRING CHILDREN TO PARTICIPATE IN PHYSICAL ACTIVITY

Title of Activity	Question One The activity was useful to develop an important curriculum objective in my classroom program?	Question Two The students were interested in the activity, and participated enthusiastically in discussions or exercises?

5 – Strongly agree; 4 – Agree; 3 – No comment; 2 – Disagree; 1 - Strongly Disagree

	5	4	3	2	1	5	4	3	2	1

THEME 2: FAIR PLAY: THE SPIRIT OF SPORT IN LIFE AND COMMUNITY

Title of Activity	Question One The activity was useful to develop an important curriculum objective in my classroom program?	Question Two The students were interested in the activity, and participated enthusiastically in discussions or exercises?

5 – Strongly agree; 4 – Agree; 3 – No comment; 2 – Disagree; 1 - Strongly Disagree

	5	4	3	2	1	5	4	3	2	1

THEME 3: MULTICULTURALISM: LEARNING TO VALUE DIVERSITY

Title of Activity	Question One The activity was useful to develop an important curriculum objective in my classroom program?	Question Two The students were interested in the activity, and participated enthusiastically in discussions or exercises?

5 – Strongly agree; 4 – Agree; 3 – No comment; 2 – Disagree; 1 - Strongly Disagree

	5	4	3	2	1	5	4	3	2	1

THEME 4: IN PURSUIT OF EXCELLENCE: IDENTITY, SELF-CONFIDENCE AND SELF-RESPECT

Title of Activity	Question One The activity was useful to develop an important curriculum objective in my classroom program?	Question Two The students were interested in the activity, and participated enthusiastically in discussions or exercises?

5 – Strongly agree; 4 – Agree; 3 – No comment; 2 – Disagree; 1 - Strongly Disagree

	5	4	3	2	1	5	4	3	2	1

THEME 5: THE OLYMPICS PRESENT AND PAST: CELEBRATING THE OLYMPIC SPIRIT

Title of Activity	Question One The activity was useful to develop an important curriculum objective in my classroom program?	Question Two The students were interested in the activity, and participated enthusiastically in discussions or exercises?

5 – Strongly agree; 4 – Agree; 3 – No comment; 2 – Disagree; 1 - Strongly Disagree

	5	4	3	2	1	5	4	3	2	1

PART 2 – DISCUSSION OF SPECIFIC ACTIVITIES

A. Name five activities that were the most interesting to students. These activities also helped your students to develop new insights or behaviours. Please explain why you think that these activities worked so well.

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

B. Name five activities that did not work very well for your students. Please explain why you think the activity was not very successful.

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

- Title of activity: _____

Discussion:

_____

_____

_____

_____

4. FAIR PLAY EXERCISES: Please ask all students to complete the fair play exercises on pp. __ and ___ of your book. Include their completed exercises in the evaluation package that you give to your coordinator. The exercises do not have to be translated. We will arrange for translation. These exercises will help us in a research to understand the different ways that children make meaning out of the concept of fair play.

5. FINAL COMMENTS

In the space below please make general comments about the book and its classroom trial in your classroom In your general comment you could discuss questions like: Did I observe any changes in student behaviour or attitudes as a result of their participation in the activities in this book?, What are some other ways that I could use this book in my classroom in the future?, What recommendations would I make to other teachers who are using this book?, What comments did my students make about participating in these activities? Did you like using this book? Why?

APPENDIX F

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Be a Champion in Life: An International Teacher's Resource Book

BE A CHAMPION IN LIFE!!
A Book of Activities for Young People
Based on the Joy of Participation
And on the Important Messages of the Olympic Idea

An International Teacher's Resource Book for Schools
First Edition

Lead Writer: Deanna L. Binder

A Project of the Foundation of Olympic and Sport Education (FOSE)
Athens, Greece, 2000-06-01

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APPENDIX G

SELECTED PAGES FROM *BE A CHAMPION IN LIFE*

THE GOLDEN RULE

Almost every culture has a "golden rule." Read the "golden rules" below and discuss the questions which follow.

North American Indian quotation:
Mighty Spirit, stand by me so that I do not judge another man before I have walked for two weeks in his moccasins.(Sioux Nation prayer)

Christian quotation:
Do unto others as you would have them do unto you. (Christian Bible, Matthew 7:12)

Islamic quotation:
Not one of you is a believer if you don't wish for your Brother the same things that you wish for yourself. (Holy Prophet Muhammad)

African quotation:
A person is a person because of another person.

Chinese quotation:
What you do not want done to yourself, do not do unto others. (Confucius - K'ung Fu-tzu, 551-479 B.C.E.)

India quotation: The Buddha said,
"According to the seed that is sown,
So is the fruit you reap
The doer of good will gather good result
The doer of evil reaps evil result.
If you plant a good seed well,
Then you will enjoy the good fruits."

Understand and Discuss

1. What is the common idea in each of these quotations?
2. Do you agree with this idea? Why or why not?
3. What do these "golden rules" have to do with fair play?
4. Write a golden rule for your class or for your school.
5. Make posters that display the golden rules from different cultures.

I HAVE RIGHTS; I HAVE RESPONSIBILITIES[2]

Everyone has rights and responsibilities in the community or school. For example:

* I have the RIGHT to an equal chance to use equipment and space on the playground or in the gym.
Therefore I have the RESPONSIBILITY to give everyone else an equal chance to play and to share equipment and facilities.

Complete the following sentences by filling in the "responsibility" that goes with the "right."

1. I have the RIGHT to be treated politely.
Therefore, I have the RESPONSIBILITY to .....

.....

2. I have the RIGHT to be safe and not to be hurt by others.
Therefore, I have the RESPONSIBILITY to .....

.....

3. I have the RIGHT to be treated kindly and fairly by all.
Therefore, I have the RESPONSIBILITY to .....

.....

Understand and Discuss

1. What is a right? What is a responsibility? Why do people who have rights also have responsibilities?
2. What are important rights and responsibilities in your family? In your community?
3. Make a list of classroom RIGHTS AND RESPONSIBILITIES. Put your list on the wall at the front of your room or gym.
4. List some rights that have not been respected in your society or community. List some responsibilities that have not been carried out in your society or community.
5. Work with your teacher to make up a "RIGHTS" charter for your classroom.

Activity

ME IN MY COMMUNITY

We are all part of a community. Therefore we all have a responsibility to make the community better. Work with a small group to develop a project which will help to improve the life in your community.

Environment Projects

1. Make an agreement to keep an area of your community - a park, a vacant lot, a roadside, the edges of a stream - clean of human rubbish. Think about health and use gloves when you go out to clean up the area.

2. Make a garden in your school grounds with native plants, trees and shrubs. Plan the schedule for taking care of your garden.

3. Write a letter or talk to your community leaders explaining your point of view on an important community environmental issue.

Sport Projects

1. Develop a fair play code for your school. Publicize your policy to parents and the other students. Your fair play code should prohibit bad language and arguing with the referee by both players and spectators. Insist on good behaviour from parents as well as students.

2. Plan a day of fun physical activities that will involve children who do not normally participate in regular physical activity, perhaps because they have a disability or lack self-confidence. Think about the physical and emotional needs of these children as you plan your activities.

3. Become a "sport partner" for a new student in your school. Invite your sport partner to participate in your activities, show them the important places to play in the community, introduce him/her to your friends.

Activity

Art Projects

1. Make poster advertising fun and friendship in your community. Put your posters up in the shops in your community.

2. Plan a small school arts festival. Invite students to complete an art project and display it during your festival. Invite the members of your community - parents, leaders, etc. to come and view your art projects.

3. Request permission from your community leaders to make colourful banners for the streets of your community.

Writing Projects

1. Write a story about a person in your community that you admire.

2. Make up a story about a young person who receives magical powers to solve a difficult problem in the community.

3. Write poetry about the wonderful things about your community - the weather, the animals, the trees, the excitement, the love.

Understand and Discuss

1. How do the expectations of the people in our community affect the way we feel about ourselves?

2. Are these expectations always a good thing? Why or why not?

Activity

THE WISDOM OF THE ELDERS[2]

My people's memory reaches into the beginning of all things.

Chief Dan George was a member of the Salish Indian Tribe of Western Canada. He became a well-known entertainer and musician, winning an Academy Award nomination for his performance in the movie *Little Big Man*. His writings represent the wisdom of elders in every part of the world.

Leaving Home

Keep a few embers
From the fire
That used to burn in your village,
Some day go back
So all can gather again
And rekindle a new flame,
For a new life in a changed world.
(Chief Dan George)

Understand and Discuss

There are many reasons why people have to move from their homes and communities. Sometimes families choose to move to other places. Sometimes they are forced to move to other places because of conflicts or natural disasters.

When people have to leave their homes they often feel sad and lonely. Sometimes, however, leaving home brings opportunities for a new life in a new home.

1. Write a story about a time you had to leave home, or someone you knew had to leave home. Describe the dreams and hopes that you, your family or the people in your story had when they moved.
2. If you had to leave home what special thing would you take with you to remind you of your home?

My Heart Soars

The beauty of the trees,
The softness of the air,
The fragrance of the grass
Speaks to me

The summit of the mountain,
The thunder of the sky,
The rhythm of the sea,
Speaks to me.

The faintness of the stars,
The freshness of the morning,
The dew drop on the flower,
Speaks to me

The strength of fire,
The taste of salmon,
The trail of the sun,
And the life that never goes away,
They speak to me.

And my heart soars.
(Chief Dan George)

Understand and Discuss

Write a poem, draw a picture or speak about the things in your life that make your "heart soar."

GREAT QUOTATIONS FOR INSPIRATION

"As you grow older, you'll find the only things you regret are the things you didn't do."
(Zachary Scott)

"Those who cannot forgive others break the bridge over which they themselves must pass."
(Confucius)

"Failure is often that early morning hour of darkness that precedes the dawning of the day of success."
(unknown)

"If you want your eggs hatched, sit on them yourself."
(Haitian proverb)

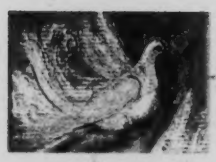
"Solitude is a silent storm that breaks down all our dead branches;\ Yet it sends our living roots deeper into the living heart of the living earth."
(Kahlil Gibran)

"The worst of all deceptions is self-deception."
(Plato)

"Life begets life. Energy creates energy. It is by spending oneself that one becomes rich."
(Sarah Bernhardt)

Understand and Discuss

1. Speak about the meaning of one of these quotations to your class or to a small group.
2. In your own words list important lessons about life and living that are communicated in these quotes.
3. Find other quotes - from the poets and writers of your own culture.
4. Prepare a poster or a drawing using the words of one of your favourite inspirational quotations.



THE BEST THAT I CAN BE

You can be an Olympic champion of life. An Olympic champion is not only the athlete who wins a medal. Olympic champions celebrate when they have done their best. They celebrate when they have achieved a personal goal. They understand their strengths and their weaknesses. They take care of themselves.

Enjoy the thrill of victory when you try something different or achieve a personal a goal. Share the sadness of a loss or a defeat with family or friends. Joy and sadness are a part of everyone's life. Each of these challenges contributes to a better understanding of ourselves and others. When we understand ourselves better, we understand others better. This includes the many ways in which we are all similar and different. In the classroom there are daily opportunities to grow in this understanding, and to build individual self-respect.

The most important thing in the Olympic Games is not to win, but to take part.
The important thing in life is not the triumph but the struggle.

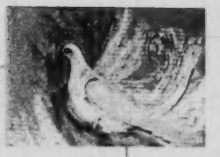
Understand and Discuss

1. Read the quotation above. During every Olympic Games it is written on the big score board in the Olympic Stadium. Rewrite the message in your own words.

2. Make a banner for your school using your own words for the quotation above as your theme.

3. What sadness or defeats would you like to overcome in your life today? What is one thing you could do to create some joy in this situation?

4. Why should you do your best even if you are losing?



THE LAST MAN

Mexico City was the site of one of the great moments of the Olympic Games. It was long after the last runners had finished the marathon race. Everyone was leaving the stadium. It was practically empty. Suddenly a runner appeared at the place where the marathon route entered the stadium. John Stephen Akwari of Tanzania was hobbling painfully down the track. His legs were bloody and bandaged. Before a stunned audience he made his painful way around the track. At first there was silence. Then the small crowd began cheering on this remarkable athlete. They cheered him as if he were the winner of the race.

When a reporter asked him why he continued in spite of his injuries he simply said. "I don't think you understand. My country did not send me to Mexico to start the race. They sent me to finish the race."

Understand and Discuss

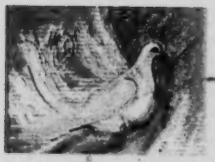
1. Why do you think Akwari of Tanzania did not quit even although he was injured?

2. What are some reasons why people quit doing things that they want to do when there are difficulties or obstacles?

3. Tell a story about a time you started to do something and you quit doing it because you had a difficulty or a problem. What would you do differently if you could recreate or relive this situation?

4. Tell a story about a time when you accomplished something even although there were difficulties or problems. What did you learn about yourself at this time?

Reading Page



AN OLYMPIC DREAM COMES TRUE

Sergei couldn't sleep. He tossed and turned on his unfamiliar bed. "Tomorrow," he thought. "Tomorrow."

Sergei was a wrestler. He had been a wrestler for as long as he could remember. He was a fighter with great talent, and he loved his sport. He had trained hard and gotten better and better. He had competed hundreds of times in events in his country, and also in other countries.

"Tomorrow," he thought. "I will march into the Olympic Stadium!" Sometimes he was so excited that he could hardly breathe.

Early in the next morning he ate breakfast quickly. The food in the Olympic Village was very good, but he hardly noticed. He traded "Hellos" with some athletes from Jamaica. He had met them the night before in the Olympic Village games room. To Sergei they already felt like good friends.

Then he went back to his room and dressed in his beautiful Olympic team uniform. Looking absolutely splendid he walked with several of his teammates to the team busses for the drive to the Stadium.

At the Stadium people were running everywhere. They were all trying to finish the preparations for the Opening Ceremonies. Flags were flying; volunteers in bright uniforms were directing traffic; people with television cameras were struggling with each other to get the best camera locations. Thousands of people, the lucky ones to get tickets for the Ceremonies, were streaming into the Stadium through the many entrances. The place was chaotic.

Sergei's team lined up and waited for hours for the Ceremonies to begin. "Sometimes," thought Sergei, "this waiting is the worst part of being an athlete."

Then the Ceremonies began, and soon it was time for the athletes to march into the Stadium. The crowd roared as the athletes from the Greek team marched into the Stadium. Greece is always first—an honour to their role as the home of the ancient Olympic Games.

Sergei's heart beat loudly. Soon it would be his turn. He twitched the buttons on his jacket. His family back home were watching on the television. "They will be so proud," he thought. And then it was time. Behind the flag of his country, Sergei marched with his team into the Olympic Stadium. Everybody waved, and cheered, and laughed and joked—and tried to ignore the stern warnings of their officials to behave themselves. They were so happy.

Sergei did not expect to win a medal in these Games. He wasn't good enough yet. But he promised himself that he would be back to compete in another Olympic Games. For now he was happy to be an Olympic athlete. He was happy to march into the Stadium with his team, knowing he was going to compete in the next few days with the best athletes in the world. He was happy to be sitting with the other athletes in the stadium watching as the Olympic flag was raised. His proudest moment came when the great Olympic cauldron that stood at the far end of the Stadium was lit by a young athlete with the Olympic torch, signaling the beginning of these Games. Sergei knew then that his Olympic dream had already come true.

Read the story "An Olympic Dream Comes True" and then discuss the following questions.

Understand and Discuss:

1. Why do you think Sergei is so excited about participating in the Opening Ceremonies of an Olympic Games? Would you be excited if you were he? Why?

2. Why do you think Sergei's family is so proud of him? When are your parents most proud of you? Tell a story about a time when your parents were very, very proud of you.

3. How many years will Sergei have to wait in order to compete in the next Olympic Games?

4. Most Olympic athletes and their coaches live in special housing built for the Games called the Olympic Village. In the Village are places to eat, shop and have fun. The International Olympic Committee says that having an Olympic Village helps to build a better and more peaceful world. What are some reasons why they would say this?

5. If you were an Olympic athlete living in the Olympic Village during the Games, what kinds of things would be important to you in order for you to feel comfortable and safe? How would you make friends with people from other countries? Would it be easy to make friends? Why or why not?

6. Competitions among athletes are the most important part of an Olympic Games. What special qualities does a person have to have to become an Olympic athlete?

7. Sergei's coach travels with him everywhere. Why are coaches so important in the life of a good athlete?

8. What other special people and support services does an athlete have to have to become really good at their sport?

9. Do all children in the world have the opportunity to become Olympic athletes? Why or why not?

10. What are some good things about being good enough in sport to become an Olympic athlete?

11. What are some dangers about being good enough in a sport to become an Olympic athlete?

12. Ceremonies are important to people everywhere in the world. Think about some of the special ceremonies that take place in your community. What makes these ceremonies special? Plan a special Ceremony for your school.

Activity

MY FAVOURITE MOMENT IN SPORT

1. Tell a story about an exciting moment in a sport competition you have watched or played. Include many details about what you are seeing, hearing, smelling, touching in order to recreate the emotions and feelings of the moment.
2. Pretend you are a famous athlete in your country. Tell a story or draw a picture about one of your greatest moments.

Note: *If you like, tell your story in pictures using drawings or pictures cut out of magazines. Or make a collage using pictures and other materials to represent the exciting emotions and feelings.*

SPORTS OF THE ANCIENT GAMES

The people of ancient Greece loved competition of all kinds. The athletic competitions were a celebration of this love for competition. There were very strict rules, and cheaters were punished. The athletic events were different from the events of the modern Olympics. Here are a few examples.

Foot Races

Athletes did not run around an oval track. They ran straight from the starting line to a post about 192 m down the track. They then did a quick turn-around and ran back. The 192 m distance was called a "stade". This word is the origin of the Greek work "stadion" which is the origin of the word "stadium."

Horse and Chariot Races

There were several different kinds of horse races. In the chariot races, the winner's wreath was awarded to the owner of the winning horses, not to the chariot driver. Women were allowed to enter their horses for the chariot races. Kyniska, the sister of the king of Sparta, won two victories in the chariot races. She became a heroine and a role model to the people of her city. A statue of her stood in Olympia.

Pentathlon (long jump, javelin, discus, a foot race and wrestling)

Long jumpers jumped using weights to help them increase their distance. The weights were dropped as they came down for the landing. Javelin throwers used a leather loop attached to the spear and hooked through a finger to increase the distance of their throw.

Boxing

Boxers wore thongs wrapped around their hands and wrists. Boxers fought until one of them signalled defeat by raising one or two fingers.

Wrestling

Wrestlers in the Olympic Games competed standing up. The main purpose was to throw the opponent to the ground. It was important to do this with grace and style.

Pankration

Ground wrestling was a part of the pankration. Hitting and kicking were also permitted. Biting, gouging or digging of the hands or fingers into an opponent's eyes, nose, mouth or other tender parts were prohibited. In the pankration, the match continued until one of the wrestlers gave up and signaled defeat. It was always a dangerous sport.

Understand and Discuss

1. Compare and contrast the ancient and modern Olympic Games under the following headings:

Countries Competing **Awards** **Fair Play** **Women's Participation** **Ceremonies**

2. Are there sports today that you would consider dangerous? Why do people compete in dangerous sports? Do you think people should participate in dangerous sports. Why or why not? How do athletes in different sports protect themselves from being injured?

3. In the past, sport competitions were an important way that young men were prepared to be warriors in their cultures. In ancient Greece the sport competitions also helped to reestablish peaceful connections among people from different Greek city-states. Why are sport competitions held today?

4. What traditional sports and games in your country were important for training boys and young men? Do people still compete in these sports and games? Why or why not?

5. Discuss how sport competitions today can help to bring peace and friendship to the peoples of the world.

Activity

Cheating and Punishment in Ancient Olympia

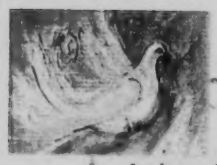
From the earliest times the Olympic Games were organized with many rules and rituals. They were sacred to the god Zeus. Athletes, their fathers and brothers, and officials promised to obey the rules at a ceremony in front of the temple of Zeus before the Games began. However, there were sometimes cheaters. As a penalty for cheating the athlete and his city had to pay a large fine. These fines were used to build small statues of Zeus. The athlete's name, his father's name, his crime and the name of his city were carved into the statue. These statues were then erected along the entrance path into the stadium. They were called "Zanes." For hundreds of years other athletes walked past these statues as they marched into the stadium. The statues were a good reminder of the consequences of cheating.

Some of the bases of these statues can be seen today at ancient Olympia. The names of the cheaters are still there for everybody to see—3000 years later.

Understand and Discuss

Have a conversation in a small group on the topics below. Then compare your responses to other small groups.

1. If you cheated during a sport competition would you like your school to put your name on a statue that would stand in the front of the school? Why or why not?
2. How would your parents feel?
3. Do you think this is an effective 'consequence' for cheating?
4. What is the punishment for cheaters in sports today?
5. Do these punishments prevent people from cheating? Why or why not?
6. What measures would you suggest in order to prevent cheating and violence in a sport competition?



Against All Odds – Women Champions in Olympic Sport

In the ancient Olympic Games married women were not even allowed to watch the competitions. In the first modern Olympic Games they were not allowed to compete. Gradually, however, more and more events for women have been added to the Olympic program. Ideas have slowly changed about women and sport. Women in many places have insisted on their rights to participate in sport and physical activity. However, in many countries, it is still difficult for a woman to compete in sports. These are some great stories about female Olympic champions. Perhaps they will inspire you!!

Yael Arad - Israel - Judo

When Arad, 29, won a silver medal in judo in the 1992 Olympics, she became the first Israeli to win an Olympic medal. In Israel, she trained with the coach of the men's team because she had trouble finding partners.

Tegla Loroupe - Kenya - Marathon

Loroupe is a 4'11" marathon runner who became the first black African woman to win a major marathon when in 1994 she won the New York City marathon. Loroupe, 23, was encouraged to run in Kenya by her mother and sister, although her father disapproved. She competed in the 10,000 meter race in the Olympics of 1996 to give herself a rest from marathons. Although she did not win a medal her successes have inspired more women to become world-class runners in Kenya.

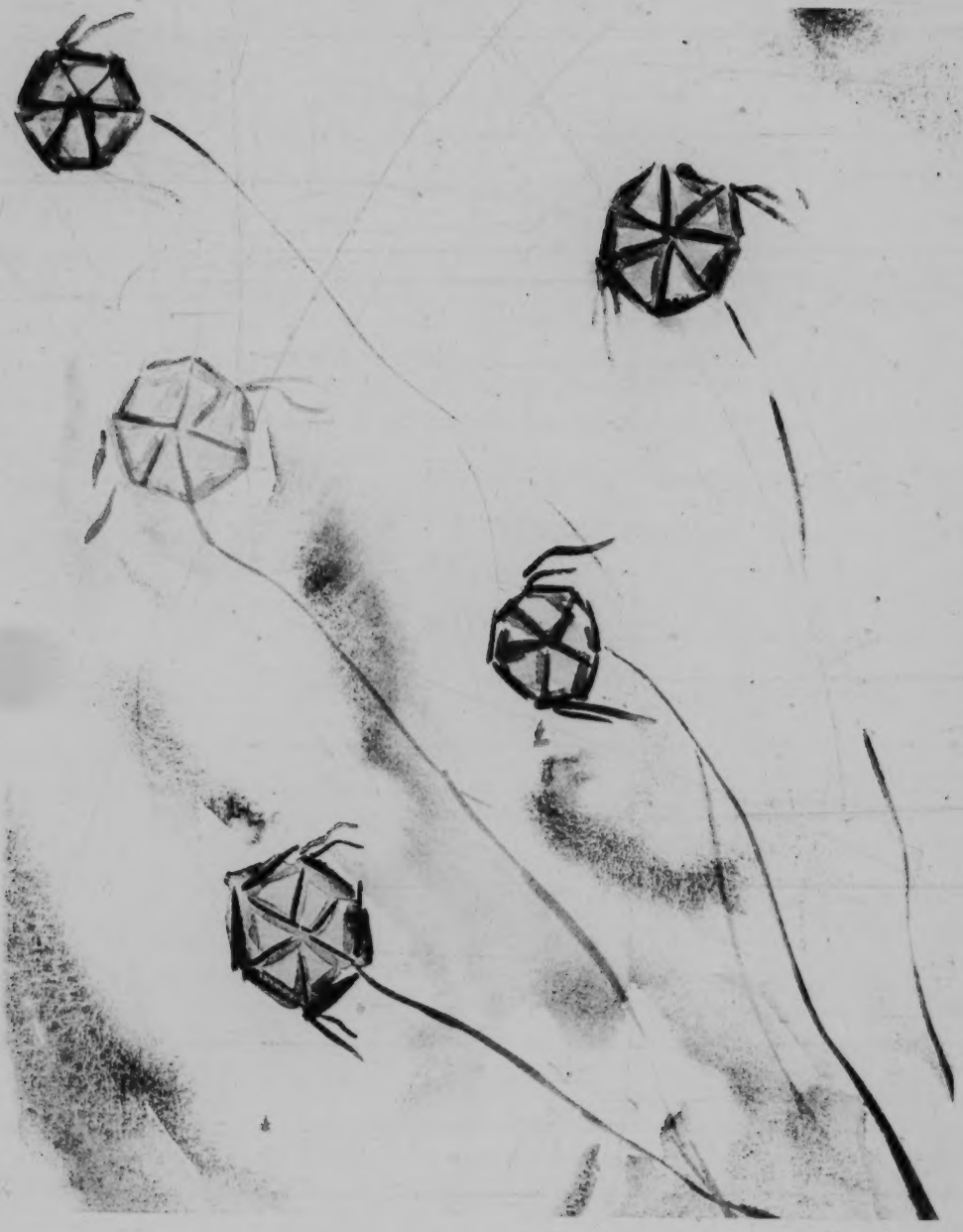
Ghada Choua'a - Syria - Heptathlon - Gold Medal

Ghada Choua'a won the gold medal in the 7-event heptathlon at the 1996 Olympic Games in Atlanta. Her gold medal was the first ever won by Syria. She also won the heptathlon gold medal at the 1995 World Championships. Some people say that the woman who wins the heptathlon is the best all-round female athlete in the world.

Fatuma Roba - Ethiopia - Marathon - Gold Medal

Fatuma Roba, a policewoman from Ethiopia, became the first African woman to win an Olympic marathon. At the 1996 Olympic Games in Atlanta, U.S.A. Roba finished the race with a time of 2 hours, twenty-six minutes and five seconds (2:26:05). She was a full two minutes faster than the second place finisher, Valentina Yegorova of Russia, who won the 1992 gold medal.

Understand and Discuss

1. There are many reasons why it is hard for young women to become Olympic champions in a sport. Discuss some of these reasons.
2. Does your community or country support the participation of women and girls in physical activity? Why or why not? Do you think girls should participate and compete in sport and physical activity? Why or why not?
3. Interview a female athlete in your community. Why is sport important to her? What barriers has she had to overcome? How did she overcome these barriers? What special assistance did she need?

Multiculturalism
Learning to Value Diversity